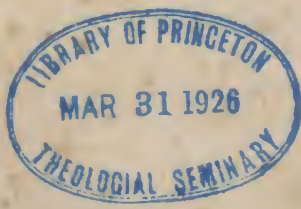




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NEW SERIES.

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VOL. IV.

Biography.

MEMOIR OF WILLIAM WILSON, Esq. of Baltimore.

WE extract the following character of the venerable WILLIAM WILSON, Esq. from an excellent Sermon preached on the sabbath after his decease, by the Rev. John Finlay, A. M. Pastor of the First Baptist Church in Baltimore.

It may be justly said, that there is no description given of the just in the word of God, which comprehends more of his character than that "his heart discerns both time and judgment." It is not the less a fact, that the maxim instructing us that "there is a time for every purpose under heaven," was worthy of the pen of the wisest man, though the saying has been vulgarised by the frequency and mode of its application to common things. It has ever been true, that PRUDENCE or discretion is the most useful, as well as ornamental qualification of human life.—It is often despised and seldom practised by the young, and is never in its highest form, found in the conduct of the worldling. We speak not of that knowledge of men and things, which experience of human affairs suggests, which is but a combination of cunning and selfishness—

The gloss which the knowing and the designing throw over their words and deportment, which, by the pure in heart, must be stigmatised as plausible and polite hypocrisy. No! we mean that choice commixture of the wisdom of the serpent and the tenderness of the dove, which Jesus recommended, and which constitutes the sacred balance of power among the various graces—the active and passive virtues of the finished character. Who then is he, who understands the performance of every thing in its season? The man who combines a rational sobriety in the serious duties of life, with the cheerfulness in the doing of them, without the sourness of the ascetic, or the trifling of the vain? The man who duly estimates the importance of right principle and accurate sentiment, without the fury of the proud disputant, whose warmth is proportioned to his ignorance, and a proof of his presumption? The man who can liberally and charitably make allowance for the infirmities and follies of his brother, while his own attachment to holiness and integrity seeks no excuse and suffers no

relaxation? Who is he who in obedience to conscience and from independence of thinking, can be singular, without being influenced by the contemptible affectation of distinction for its own sake? He who can exert the superiorities and high-mindedness of nature's nobleman, without the pride of the hereditary distinction? He whose rational and practical devotion, trembles at God's word and treads on superstition? The man who is frugal without covetousness, and liberal without prodigality, and over whose deportment, order, consistency and decency preside? Who? We only give expression to the consciousness with which you have anticipated the reply, when we say that WILLIAM WILSON was that man! In him was exemplified that aggregate of the virtues, each acting its part, and in unison and co-operation, sending forth that fragrance which embalms his name in your enduring recollection.—Truly the memory of the just is blessed!

In the enumeration of the virtues which adorn the doctrine of God our Saviour, it is generally expected that *humility* should find an early and prominent place. The grace of God is uniform in the creation of a just opinion of our own selves, and in effecting a substantial contempt of vain glory. The practice and cultivation of this disposition is affected more or less by the constitutional temper and external circumstances. It is however unfortunate, that the concession should be so readily made, that the poor in the things of this world are more likely to be humble than their richer neighbours, independently of the influence of religion. They, it is to be feared, are by no means defective in the feeling of self importance, and that the complacency with which they console themselves on this subject, is often misplaced. On the other hand, it is equally to

be deplored that the rich, and in a special degree, the rich professors of religion, should seek an apology for their pomp and parade in the circumstance that they are able to afford it. One thing is evident, that the possession of worldly wealth, is a severe test of the prevailing principles existing in the soul, and that there is an emphasis and a meaning in the Saviour's words, which a licentious generation will not apprehend, when he said, "How hardly shall they that have riches enter into the kingdom of heaven." Possessed of the means of gratification, if inclined to the abuse of the manifold grace of God of which they are stewards, the temptations by which they are beset are various and peculiar. To them, the world in all its fascination, presents a field of exhaustless enjoyment in promise; and unless grace control, the effect will be interminable misery in reversion. Alas! how difficult for them to maintain that decided non-conformity to the fashions, follies, and frivolities of the times, which could prove that the "love of the Father" had mortified the "lusts of the eye, the lusts of the flesh, and the pride of life."

When we reflect on the innate tendency of the human heart to delight in a vain shew; and consider how directly calculated worldly possessions are to render the man who has them, consequential and petulant; when we look abroad on society, and see the baneful operation of pecuniary power on the mind, as relating to the pursuits and duties of the Christian faith, we must acknowledge the necessity of that grace, which worketh mightily in them that believe. In such cases, where the saving effect is produced, the cause is glorified, and the efficiency of divine faith is clearly made manifest. Our deceased brother, was a very rich man.—An appendage to his condition of which he was

never ostentatious, and which we only state to give truth and value to his Christian character. But from the beginning to the close of life, he was the same plain, humble, and affectionate man. By religious principle, he stood elevated above the silly pleasures of the fashionable and carnal worldling. Without even approaching the confines of that austerity, or dictatorial violence, which are often assumed as the supposed insignia of influence and greatness, he was truly and modestly great. He found his way to the respect and esteem of society, by the purity, uprightness, and real dignity of his deportment, while he could disdain the carnal expedients of the world for the attainment of an ephemeral popularity. In relation to the poor brethren of his Lord, he was a brother in kindness and tender affection. Until prevented by indisposition, he regularly filled his place in the house of God; and, without a known exception, gave full proof, that the spirit he had received abode with him. Viewing his standing in society, the length and perpetuity of his Christian profession, the humility and tenderness of his walk, we record it to the honour of his memory, and of the grace he had received, that through 75 years of age, he outlived neither his usefulness nor his profession, but endured unto the end. It is the work of grace divine, alone, to produce such effects, and in viewing his possession of these effects, we say with Solomon, "the memory of the just is blessed."

In tracing the influence of a living faith on the movements of the Christian, it is not to be omitted, that true godliness is uniformly attended by what may, on the present occasion, be called commercial honesty and uprightness. It is the peculiar glory of the religion of the Saviour of men, that it reveals the most sublime and comprehensive principles of duty and

morals, that the understanding of man can grasp, or his conscience recognise; and, at the same time, exhibits the truth in a form admitting of the fullest and easiest application to the every day duties of life. The loftiest anticipations of the spirit of man, and the tenderest experiences of fellowship with God, admit of being embodied in plain performance, and tested too by all that is tangible in relative obligation. It has, therefore, been justly considered a proof of the existence and power of Christian principle, of no inconsiderable order, that the inflexible maintenance of a conscience unspotted in the sight of *God* and man, should pervade the minutiae of trade, and the transactions of the countinghouse. We are aware that there are high minded and honourable men, who in the management of business, would scorn the meanness and flee the degradation of a deed, which the rules of the *house*, and the regulations of the *trade*, did not justify. Men, who without pretending to religious principle, are proud and punctilious in commercial fidelity, and can shrink, as if by instinct, from the petty profits of petty equivocations—prepared to sacrifice all, rather than impair their honour and their standing, and yet, by an unaccountable obliquity of the moral sense, have no scruples in the grasping of money, where the law is silent, though humanity appeal and mercy plead in vain. It is here that Christian principle steps forth, to enforce that invisible, unwritten, and spiritual law, which transcends the requisitions of mere legality and vulgar statute; and maintains the reciprocal claims of right, and demands of rectitude and conscience, in all the harmony and delicacy of their application. And surely, it is not unworthy of remark, that the principles of equity loudly demand the giving of "tribute to whom tribute is due." O

yes, my friends, it belongs to the fruits of a saving faith, to teach the man, the value of the broad as well as the narrow obligations of true honesty, and enable him to rise superior to the loose and advocated maxims of a worldly speculator. It is the business of religion to nerve his spirit in manly resistance against the shadings of deceit, in the midst of a generation groaning under the systematic frauds of traffic, and the unthinking perjuries of the custom house. In the case of our deceased brother, we rejoice to mark the delightful evidence of a conscience educated by the word of God; and when the voice of society unanimously proclaims the purity, the equity, the fairness and punctuality of a long and active life, we point to his example as a specimen of moral beauty, and a pattern to the surviving. To you, we say, "Go and do likewise," that your lives may be honourable and your memory blessed!

And, lastly, propriety requires that we add, that when circumstances admit, grace will manifest itself in deeds of benevolence and sympathy. The gospel plan is one effort and one expression of benevolence and tenderness. The great Teacher, sent from God, exemplified the principle in all the relations of life, and whenever it was possible. O how tenderly he felt the woes and miseries of mankind! With what assiduity and readiness, did he diffuse the blessings of his power, among the hungry and the diseased! If there be a trait in the character of Jesus of Nazareth, more tender and affecting than another, it is the feeling kindness shown to his relations according to the flesh. Who is he, that has the heart of a man, who knows the worth of home and domestic peace, who does not admire the condescension of the Son of God, sharing the cares and the interests of the fireside of Lazarus. Nay, when the transgressions of a

world had met upon his head, and he realized the bitterness of the cup of wrath, which he had to drink—while a just God frowned, and creation trembled, he thought of the obligations he owed to his virgin mother. A derived emanation of this divine Spirit, dwelt in our departed friend. At a humble distance, he was a follower of Christ. He could adopt the language of Job, when he vindicated his integrity, "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof: If I have seen any perish for clothing, or any poor without covering: If his loins have not blessed me," &c. In him the church has found a nursing father, (by whose forbearance we continue to worship in this house of prayer,) and a peace maker among brethren. In his death, the poor have lost a steward, the lonely and neglected widow a husband, and society, at large, a common benefactor. It were easy to multiply illustrations of the scripture declaration, that "the liberal man deviseth liberal things." Suffice it, that you have seen the hundreds of the poor, weeping for his loss—that the audience before me contains many who live to cherish the remembrance of the man, whose capital and counsel furnished the means of employment and the instrument of success. Suffice it, I say, that all the institutions, which the piety of our times have erected to evangelize the world, unite with the heart of the widow and the face of the orphan, to say, that neither piety nor poverty ever asked and did not receive.—"Blessed are the merciful, for they shall obtain mercy." "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

It is pleasant and improving to think of such a man; the recollection refreshes the heart, and gives

a holy elasticity to the soul. We sum up the series, by one general statement—WILLIAM WILSON was a just and good man—a firm believer in the word of God—an approved Christian—a follower of the fishermen of Galilee in the ordinances of the gospel—a blessing to society, and an argument for the religion of the Bible.

Let us bless God for the gifts he possessed and the graces he attained, and be admonished, that the proper method of honouring his memory, is to imitate him, as he copied the Saviour. Would to God, that his mantle may have descended on some one or other of his natural representatives, who shall fill his place in society and in the church of the living God, and that, in the long train of descendants, who shall bear his name and be warmed by his blood, there may be the perpetuity of his virtues, and the possession of his faith. Yes. His precious faith—his love to the Bible and the brethren of Jesus. Avaunt, ye infidels! presume not to judge of such a theme of purity and gladness, or else approach with tears of shame and confessions of repentance. Our deceased brother was a Christian. He had no relish for the pitiful refinements of a false

philosophy, which enfeeble the moral principle, harden the heart, and blight the hopes of man. In him behold and confess the worth and reality of religion, and admire the happy combination of universal charity, inflexible honesty, unaffected humility and abundant prosperity. Be assured, that it is the blessing of God which maketh rich and addeth no sorrow, and that a life of virtue is a life of honour and peace. Approach his death bed! His mind is clear, serene, and resigned. The blood of Jesus is his only trust. With perfect patience he submits to the appointment of his Lord.—The angel of departure has come, and the waiting believer expires, without a struggle or a groan! My dear hearers, this is the first Lord's day he is spending in heaven, his Father's house. His ears, (so long stopped by the hand of decay) are open to drink in the full chorus of redeeming love. Be ye also ready. Be followers of them who inherit the promises! that when your earthly pilgrimage is finished, you may live with God, and the survivors, while they make lamentation over you, be mutually comforted in applying the words of the text, "the memory of the *just* is blessed!" Amen.

Original Communications.

ON THE SUPPORT OF THE MINISTRY.

Messrs. Editors,

IN reflecting upon the great movements of the church for the promotion of her cause, I have noticed that most of her operations are conducted upon system. But in studying the operation of individual churches, I perceive in some instances, a great want of systematic procedure. The minutes of our Associations shew, that many churches in the country are desti-

tute of pastors. The consequence is, their discipline is neglected, the minds of the members poorly furnished with knowledge, and their general practice, if not reproachful, is too lax, and savours too little of real piety. I know there are some honourable exceptions to this remark, but as a general one it is believed to be true. Christ has ordained the ministry of the word, to feed his sheep and lambs. If

they have not the ministry, how are they to be fed? and, if not fed, how can it be expected they will thrive in knowledge and holiness?

I know it will be said by many small churches in the country, 'We are not able to support a minister; if we were, it would be our joy to obtain one, and attend on the stated preaching of the word. This is doubtless true of some churches and societies, but in some others, is it not equally true, that the absence of the ministry is not because of a scantiness of means? Is it not rather because they neglect to adopt systematic measures to maintain it? But, what more can we do? we have regular meetings of the whole society annually, and make subscriptions for the support of our minister. All this is admitted; but the question is, do your officers feel an obligation to look after the concerns of the society, and see that the meeting-house is kept in repair, that the sexton and collector do their duty; and do those who have subscribed pay their subscriptions within a suitable time? Alas, my brethren, there is too little interest felt by many; and others refuse to pay their subscriptions, or put them off to the most distant day possible. And if some perceive the state of things, they have no *power* to act; and hence, what they say, is said to little purpose or effect.

The consequence is, that clergymen, who would be well satisfied if they had merely a comfortable subsistence, and proper conveniences (without laying up for a sick day or old age, as all other men wish to do) are put to the inconvenience of removing: consequently, the church suffers, other ministers will be afraid to settle with them, lest they also should be obliged to remove after a few years. I know it will be said by some, 'Ministers get their pay as well as *we* do.' To this I would reply, that the situation of clergymen is

quite different from other men, even other *salary* men. Those who are engaged in the common business of life, have usually several objects in view: if one fails, another succeeds, or, if each of them fails in part, there is a variety of turns that a man in business can make: or, if his business wholly fails of success, he can engage in some other without injury of character. But with clergymen it is far different. Their business is one, their means of support one, and usually they feel a delicacy in even asking for what is due them; and in no instance will they do it, until stern necessity obliges to it. If a pastor's salary fails, he has no other resort, he has no other business upon which to rely, nor can he, without distress to his heart, disgrace to the cause he espouses, and to the people whom he loves, engage in any secular business.* All other men who live upon salaries, receive it at some regular and stated periods, and know precisely upon what they may depend. But clergymen are frequently disappointed and perplexed by a non-fulfilment of contracts made with them, or by being kept out of their dues until they suffer much inconvenience by it.

It has been my happiness to contribute for the support of the ministry a number of years, and to see my pastor comfortably provided for; but, knowing there are many who suffer, I am induced to make these remarks in the hope that they may lead to amendment. You will, however, expect me to point out some remedy for the existing evils. It may be that my experience and knowledge are not equal to this task; but I will make the attempt,

* Some persons in the country may say, 'Our minister is as good a farmer as we are, and half supports his family by it.' If he must labour for half of his living, he cannot "give himself wholly to the ministry," and hence the people suffer in consequence.

and suggest such thoughts as experience, and pretty general observation seem to me to warrant.

The evils to be remedied are two, viz. A real inability to support a pastor, and a non-performance of agreement where ability does exist.

To the first, I would apply as a remedy, the principle of combination, i. e. let two or even three contiguous churches, unite in calling and settling a pastor in common, and let him live as near their centre as possible. Let him preach to them alternately every second or third sabbath, and have the same charge of them, as any other pastor has of an individual church. In this way, all our small churches (with some special exceptions) might be regularly supplied with preaching, ordinances, and discipline; and have one to minister to them, who would feel a lively interest in their families, and who would devote his whole time to the work of the ministry. By such a combination, a comfortable support might easily be given a pastor. He would give himself to study, his mind would be enlarged, he would come to the people as a "scribe well instructed," and the flock would be fed and nourished in sound doctrine and practice.

I confess, Messrs. Editors, that for years it has surprized me, that such a plan has not been adopted. As an individual, I should much prefer a pastor to preach to me once in three weeks, to visit my family, and to instruct my children, rather than to have one professedly for the whole time, who must labour all the week to earn his bread, and consequently on the sabbath, deliver only some desultory thoughts which occurred while at work, or while walking to the meeting-house.

The second evil to be remedied, is a non-performance of contracts with pastors. To this I know a very short answer may be given.

Let them be true and faithful to their engagements, and the evil will at once be removed. But there are always causes to produce effects, and if we would remove an effect, the best way is to remove the cause. What then is the *cause* of this evil? I answer, the want of a proper system. To plead the formation of societies, the election of officers, and agreements made, is of little force, so long as there is nothing done. But why do not such societies perform what they have promised? because they are not obligated. I do not mean that they are not obligated in a moral and religious sense; for nothing can be more solemnly binding. The gospel is explicit, "the *workman* is *worthy* of his meat," and "the *labourer* of his *hire*," not of his gratuity. Nor can any reason be assigned why the Saviour sent out the seventy disciples without money or provisions, but because they were justly entitled to a *support*. And I am persuaded, that every person who adheres to the 'golden rule,' will not fail to perform his part, except some events disable him from doing it.

If mankind were such as they ought to be, a voluntary contribution or subscription would answer every purpose required. But so long as they remain imperfect, and are actuated by selfishness, some rule must be adopted which shall have a proportionable bearing upon all, and which can be employed to give validity to contracts. If societies would retain their ministers, would do their business, and perform their engagements without constant vexation and trouble, let *them* draft the principles by which they wish to be governed, and then obtain an act of the Legislature to sanction and give effect to their wishes. Such an act, pointing out the mode of assessment and collection, would save much inconvenience and trouble to the people, distribute the burden according to

gospel "equality," and place ministers in more easy and useful situations. I know there are yet remaining many prejudices against incorporations, but I believe they are all founded in a want of a clear understanding of the subject. They are called "Cesar's law," or in other words, that it goes to establish religion by law. This is not true. The gospel provides that the ministry shall be maintained. An incorporation merely sanctions and gives effect to the system which the people are agreed to adopt. Every society must determine for themselves, what they can or will do in amount; then, by equality, by real justice, it ought to be apportioned on the whole according to their several ability. In this manner, one would not be "eased and another burdened." Let no congregation agree to pay more than they think they are able, but let them faithfully make good their offers, and not disappoint the man who lays out his strength to serve them.

I do hope, Messrs. Editors, that a reformation will be produced soon, that churches in the country will be more generally furnished with regular instruction, and *faithful* ministers be relieved from many embarrassments under which they have long laboured.

EQUALITY.



ASSOCIATION SERMON.

Messrs. Editors,

The following is the substance of a Sermon, which was delivered some time since, at the meeting of an Association. If you think any part of it worthy a place in your Magazine, it is at your service.

B.

Romans, xiv. 19.

Let us seek the things.....whereby one may edify another.

It is the duty of Christians, whenever they assemble together, to exert upon each other a sancti-

fying influence, or in the words of inspiration, to stir up their pure minds by way of remembrance. When met in the social circle, their great object should be to make each other more holy. And specially is this a duty, when many of the followers of Christ are collected on an occasion like the present. Each should feel himself obligated to exert the full amount of his influence, in such a manner, that every person with whom he converses, may be made the better for the intercourse which has existed between them.

Rarely are we placed under circumstances as favourable as the present, for doing extensive good, or extensive injury to the cause of Christ. The eyes of our brethren and the eyes of the world are upon us. If every one acts as it becomes the profession we have made, a spirit of piety will be diffused around us, which will be carried to other places, and will continue widening and extending its sanctifying effects farther than our limited intelligence can follow it. But if we meet together without any desires for spiritual improvement, spend the time in levity, and disperse without the enkindling of any holy affections, we shall leave behind us a desolate wilderness, and carry home to our several families, and churches, and neighbourhoods, the withering influences of hearts estranged from God.

How suitable then for our present meditation is the exhortation in the text, Let us seek the things whereby one may edify another. To apply it to our present circumstances will be the object of this discourse. The observations therefore, which we shall offer, are designed specially for us who have met together in this Association. May God so direct our meditations, that a suitable solemnity may pervade the mind of each of us, and may our hearts be inclined to obey his holy word.

You will allow us to deal plainly when treating upon this subject. We seriously fear that when professors of religion meet together, they not unfrequently injure the cause which they love. The ordinary restraints of children and parents, and relatives and neighbours are removed. They are among strangers, and yet consider themselves among friends, and thus act with less circumspection. Unknowing and unknown, no one feels it his province to take the lead in conversation, and hence religious conversation is not begun. Other topics are stated, frivolity, perhaps mirth ensue, the time passes away, and very likely a large company of professing Christians will spend several hours together, and not a word will have been said about Christ or his salvation, heaven or hell, the hopes of glory, or the fears of condemnation. In the mean time, the world stands by and inquires, Can these be Christians? Awakened sinners hear, and their solemnity is dissipated. You yourselves go away guilty and self-condemned. You hear the word of God without profit, or retire to your closet only to exclaim, My leanness, my leanness. Brethren, is not this too often the case? Are you not willing in the strength of God, to promise that it shall not be the case on the present occasion.

If in obedience to the injunction in the text, we would seek to edify our brethren, we must, 1st. Attend to the state of religion in our own souls. Under this head, I would remark—

1. We must, whilst here, strive to maintain a devotional spirit in our own hearts. Unless this be done, we shall not have moral energy enough to make an effort for the improvement of others, and without it, if we make the effort, it will certainly fail. When we enjoy communion with God, religious topics blend gracefully with

every other subject of conversation. We naturally converse with ease and with effect, on those subjects most familiar to our minds, and most grateful to our feelings. But when we attempt to converse about something in which we feel no manner of interest, the awkwardness with which it is introduced, and the dryness with which it is discussed, plainly declare that we are as well pleased as our hearers, when what we consider our duty is discharged. It is rather revolting to witness a Christian, after having been engaged for hours in vain conversation, at the close, brush away the laughter from his countenance, and say a few words about the necessity of a change of heart. The universal sentiment which such an exhortation awakens, is expressed in the words, Physician, heal thyself.

Would we avoid this guilty dereliction of duty, each one for himself must maintain, whilst we are together, a spirit of humble and fervent devotion. This will render religious conversation easy to ourselves and profitable to others. It will be *easy to us*, for religious subjects will be those on which we shall most delight to converse. It will render our conversation *profitable to others*, for they will see that we do not utter a few heartless words as a matter of course, nor to avoid the reproaches of conscience, nor to show that we are professors of religion, but that in simple and honest plainness, we earnestly desire that their souls may be saved.

And here it may be asked, whether on an occasion like the present, where so many sermons are preached, so many prayers offered at the house of God, and around the domestic altar, can it be a difficult thing to maintain a devotional spirit? We answer, it is perhaps peculiarly difficult. We arrive here from journeys, and fatigued. Our

minds have been more or less dissipated by the vicissitudes, cares, and accidents of travelling. Instead of coming here bent on the inquiry, How shall I do, and how shall I obtain the most good? our thoughts have been occupied about roads, and carriages, and places of abode. These have arrested the attention during the day, and these engross much of the time during the evening. Thus the first portion of our time is consumed, and we have commenced the meeting unprofitably.

Perhaps few occasions present so great temptations as the present, to neglect secret devotion and religious meditation. It is natural enough to suppose, after hearing so many prayers, and spending so much time in religious meetings, that it is unnecessary to present our own private supplications at the throne of grace. Our ordinary habits are interrupted. We perhaps indulge more readily in morning sloth, or only arise early enough to attend a public prayer meeting. We allow ourselves no time, and we feel as though there were no time for religious meditation. Or if we seize a few moments for this purpose, our thoughts are distracted, our minds are feverish and restless, and it requires a protracted effort to bring them down to solemn reflection. Frequently we do not make the effort, and frequently we make it but half in earnest, and do not succeed. We go into the world, the family, and the house of God, without any affecting sense of the presence of Jehovah. We unite in prayer as though we prayed not; we hear as critics, and not as sinners; we bring to the business before us hearts filled with worldly mindedness; and at the close of the day, are astonished to find how far we have wandered from God, whilst surrounded with every thing which should draw us near to him.

Brethren, has not this been frequently an unhappy experience? And are we not conscious that it all has resulted from the want of seriousness, earnestness, and punctuality in private devotion. This certainly is the starting place. If we would do good to others, we must feel religiously ourselves. And if we would feel the spirit of piety in active exercise within us, we must seek, each one for himself, the indwelling influences of the Holy Spirit. Nothing humbles the heart, abashes sin, and gives strength to the Christian graces like meeting God alone. In company, we can apply the petitions that are made, to the case of others. Alone, we must look into our own hearts, and as it were, be compelled to see their own nakedness and sin. If we acquire it at all, it is here that we must acquire that fixed impression of the all pervading presence, and spotless holiness of God, which is the strongest preservative against sin, and the surest guard against unholiness of motive. Here then let us begin. Let us strive first of all to obtain an affecting sense of the attributes of God, of the perfection of his law, of our own moral worthlessness, of the infinite value of the soul, and of the awful realities of eternity; and then, go where we will, we shall act like disciples of Christ, and shall diffuse around us on every side, a sanctifying influence.

A like spirit should pervade us throughout all the religious services in which we engage. It should be our great desire by all means, to gain a more deep and heartfelt spirit of piety. Hence in public prayer, we should call upon our souls and all that is within us, in earnest and devout supplication and thanksgiving. God is a spirit, and those that worship him must worship him in *spirit* and in truth. It is with our spirits that we must do him homage, or our offering will

be rejected. It is not by the number of meetings we attend, it is not by our frequently placing our bodies in the attitude of prayer, that God who is a spirit judges of our hearts. Let us then bring our most earnest affections to the house of God, and offer to him the sacrifice of a humble and contrite spirit.

If, brethren, we would maintain a devotional spirit, we must attend to the preaching of the gospel in the spirit of sinners who need instruction, warning, and exhortation, and not of captious critics, who attend to the message of salvation simply to find fault with it. It is lamentable to observe on such an occasion as the present, how incessant is the disposition to look upon preaching as a trial of polemic skill, instead of a delivery of the all-important announcements of the word of the living God. What should we think of a company of condemned criminals to whom a

pardon was offered, who should go away remarking upon the speaker, when they ought to be accepting the offer on which their lives depended. And yet how frequently do we go away from the house of God, and find our hearers discussing every thing else about the sermon, than the great question of their own individual interest in the blessings it promised, or the curses it denounced. I need not say how quickly such a treatment of the message of salvation must grieve the Holy Spirit, nor how certainly it must bring leanness into our own souls. If, then, we would enjoy religion ourselves, let us give the more earnest heed to the things that are spoken. Thus shall we hope to maintain a proper spirit in our own hearts, and thus shall we be prepared to edify one another.

To this latter subject we shall now attend.

[Remainder in our next.]

THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS

Held its 22d Annual Meeting, May 26, when the following Report of the Trustees was read :

To do good, and to communicate, is a duty obligatory upon all Christians. And it is recommended by the animating consideration, that with such sacrifices God is well pleased. The nature and extent of our charity must, indeed, be somewhat regulated by our ability, and the circumstances in which we are placed. He who said, "withhold not good from him to whom it is due," also added, "when it is in the power of thine hand to do it." With this equitable condition before us, which defines the boundaries of our benevolent operations, it is our duty as occasion may require to do good to all men. We should "visit the fatherless and widows in their affliction;" and while we are attentive to the temporal wants of our fellow creatures,

we should not forget the deplorable condition of those, who are perishing for lack of knowledge.

And in looking back on the history of the church, it is gratifying to perceive, that a desire to do good, both to the bodies and souls of men, has always formed a prominent trait in the character of Christians. It manifested itself in the unwearied labours of the Apostles; in the collections which the churches made for the poor saints at Jerusalem; and in a liberality which was so conspicuous, that it was spoken of throughout the world. In every subsequent age, there have been individuals who displayed an intense desire to put an end to the evils around them; and to promote the happiness of mankind. It was this feeling which brought

Calvin and Luther from their obscurity, and made them willing to do, or suffer any thing of which human nature is capable. And it was this feeling, which, at a later period, fired the zeal of those eminent men of God, Messrs. Whitfield and Wesley. Unaided by the patronage of the rich, or the smiles of the great, they entered on the most arduous and self-denying labours. They counted not their lives dear unto themselves, that they might finish their course with joy, and testify the gospel of the grace of God. These men embarked in "the missionary enterprise" alone; and instead of being surprised that they did not achieve more, we may well be astonished that they accomplished so much.

Indeed, that which distinguishes the present from past ages, is not the existence of a spirit of benevolence, but the form in which that benevolence is brought to operate on a world lying in wickedness. In other times, what was done, was chiefly the result of individual exertion. Sometimes from choice, but more frequently perhaps from necessity, good men acted without concert, and alone.

But it is our happiness to live at a period when Christians combine their efforts for the attainment of pious and benevolent objects. They now are convinced that union is strength; and the fear that some possible evil may hereafter arise from associations of the wise and good, is not allowed to paralyze their exertions, and thus render them comparatively useless. Conscious of the integrity of their own motives, they are willing to believe that others are upright; and therefore go forward, confiding in each other, and in God.

We rejoice in the multiplication and prosperity of societies, which are intended to promote the present and eternal welfare of man. They are ominous of the rich and

immense blessings which shall be enjoyed by future generations.

Having fulfilled the trust of one of these societies, we beg leave, at the expiration of the term for which we were appointed, to submit to your attention, the following

REPORT.

NEW BRUNSWICK.

In this province, Rev. Richard Scott is itinerating in the service of your Society. In giving an account of his missionary tour, he says, "I have preached thirteen Lord's days out of the city of St. Johns; and every day in the week, on my journeys, when the weather would permit. I have visited Carlton, Red Head, St. Martins, and many destitute settlements. I have travelled as near as I can judge, about two hundred and sixty miles, and have preached seventy-four sermons in twenty houses. There is an awful want of the gospel in this province, and unless some great exertions are made, the young people will be no better as to their religious condition than the heathen. It is, however, pleasing to see a readiness to hear. When the time of preaching is generally known, it is not uncommon for a congregation to come together, who live more than twenty miles apart.

"I am now making arrangements to visit a considerable settlement on the Black River, where the people have never heard a sermon, or had a school, since the place was first inhabited, including a period of thirty-four years.

"I thank the Society for the support they have rendered me, and hope my labours have not been in vain."

MAINE.

Brethren Eveleth, Case, and Kendall, have each received appointments for three months from your Board, to labour in the State of Maine. They have not yet had

time to perform the labours assigned to them. But we are assured of their readiness to preach in season and out of season, and indulge a hope that many of the scattered inhabitants of that state, will hear from them the way of salvation.

VERMONT AND CANADA.

Rev. John Ide has laboured seventeen weeks in the service of this Society. Some towns in Vermont, and in the province of Lower Canada have been favoured with his instructions. He remarks, "I commenced my present mission in the towns of Burke and Sutton, and laboured among them three weeks. I was afterwards requested to be with them a fourth part of the time, for a reasonable compensation. Owing to some peculiar circumstances in the character of these churches, I found it necessary to unite the wisdom of the serpent with the harmlessness of the dove. I endeavoured to preach to them the pure doctrines of the gospel; and before my labours closed, I discovered the dawn of a revival. Soon the Spirit of God descended like a mighty rushing wind. Backsliders were reclaimed, sinners trembled, and many were brought to rejoice in God their Saviour. At this time I was obliged to leave them; but another minister was procured to supply my lack of service, who was instrumental in reviving the church in Burke. Since their revival, seven have been added to them by baptism. I was absent from the above named places ten weeks, and was astonished to see the wonderful change which divine grace had produced. They reckoned one hundred converts in these two towns, and the corners of some adjoining, who ten weeks before were in the gall of bitterness and the bonds of iniquity. I was led to exclaim, what hath God wrought! and my first sermon was from the words, "The Lord has done great things for us, whereof we are glad."

When I had finished my discourse, and had sat down, a gentleman arose, who had just been brought into the liberty of the gospel, and exclaimed, "The Lord has done great things for my soul, whereof I am glad. He has done that for me which all the men in the world could not do. He has done that for me which all the angels in heaven could not do. Rejoice with me, for the Lord hath done great things for my soul." The season was truly solemn, interesting and affecting. The little church in Sutton has received eight by baptism the year past. Churches of other denominations have also received considerable accessions. There are besides, many hopeful converts, who have not yet made a public profession."

Mr. Ide spent some time with the church in the town of Eaton, (Canada) and has baptized seven in that town since his former communication to the Board. There are now twenty-seven members in the church at Eaton, who are dwelling together in harmony and brotherly love. With the aid of the congregation, they have given him nineteen dollars for this society, with many thanks, and good wishes for their benefactors. They still wish to be remembered by you. Their situation is lonely. There is no church or minister of the baptist persuasion within fifty miles of them; and they meet with much opposition for Christ's sake.

Your missionary also visited the church in Newport, (Vt.) and his interview was followed with some pleasing tokens of the divine approbation. The remainder of the period assigned to Mr. Ide, was spent among destitute churches, who received him with kindness, and appeared very grateful for his labours.

NEW-YORK.

In the State of New-York, several missionaries have been employed. Rev. Asa Averill has spent six

months in the county of Oswego. He remarks, "I need not tell you, that an appointment from your Board, to labour where my heart had already gone, was received by me with gratitude. I thought I could see the hand of Him who turneth the king's heart whithersoever he will." Mr. Averill preached about five sermons a week, and employed the rest of his time in visiting and teaching from house to house. From the period that he commenced his labours at Richland, a visible alteration took place in the feelings and conduct of the inhabitants. The congregation continued to increase during the whole time he was there. He had the pleasure of baptizing thirteen persons, and of administering the Lord's Supper seven times. "But" says our missionary, "I cannot stop here; justice to the cause of Jesus, justice to the Baptist Missionary Society of Massachusetts, and justice to my own feelings, requires me to give a short detail of the success which has attended my labours while in your employ. Since I made my first report to the Board, a church has been constituted in Ellisburgh of 64 members. I baptized thirty-two of them; the others were received by letter. In January, 1823, I made a short tour to Morristown in the county of St. Lawrence, and baptized five persons, who were added to the church in that place, which was constituted under the patronage of your Board a year ago last winter."

In a late communication, in which Mr. Averill has furnished the Board with important facts concerning the situation of many towns in the State of New-York, he writes, "I have the satisfaction to inform you, that a revival has taken place in Lyme, which promises to be very extensive. It is one of the places where I laboured in your employ last fall. I was then very certain, from what I saw and felt, that there would be some

fruit, although the seed should be long in the dust. I have just returned from a short tour to that place, and expect to return again next week. Thirteen have been baptized; several entertain a hope in Christ; a number of backsliders have been restored; and many appear to be under powerful convictions of the evil of sin."

Rev. Emory Osgood, who had an appointment for three months, observes: "In making this communication to your Board, my feelings are different from any I ever had in addressing you. I call to mind the long time I have been under the patronage of your Society, without which thousands would never have heard the gospel from my mouth. How many times have I witnessed the flowing tears of joy from the eyes of Christians, in the new settlements, who had been long destitute of the word and ordinances. Their gratitude, their blessing upon the Society, their fervent prayers for its prosperity, and their urgent request accompanied with tears, "Do visit us again," are scenes which have been familiar to me. But such are my engagements, I never expect to visit them again. Since I commenced my labours on my last appointment, they have been chiefly confined to the towns of Houndsfield and Watertown. At Watertown village, on the 29th of May last, a church was constituted of twenty-one members. Nine males and twelve females received on this occasion, the right hand of fellowship. Whatever good has been done in gathering this little church, the credit is due, with the blessing of God, to your Society.

Rev. Solomon Goodale has rendered an account of two months service to this Society. The towns of Genessee, Livonia, Sparta, Springwater, and Ossium, were favoured with his ministrations. In the last named place, he had the satisfaction of seeing the work of

God's grace, and of baptizing twenty persons. In Cataraugus, Genessee, and Niagara counties, he preached and visited from house to house. He found these places to a great degree destitute of the word and ordinances, and was often led to exclaim, "By whom shall Jacob arise, for he is small?"

OHIO.

Rev. Squier Abbot has preached three months in the State of Ohio. He selected the county of Huron as the field of his ministerial labours. And the churches in Florence, New-London, Eldrege, Brownhelm, and Black River Town were alternately supplied by him. His ministry was attended with much solemnity; and these poor and destitute churches appeared at a loss to express their gratitude for an opportunity of hearing the gospel.

Rev. Isaac Benjamin has also been travelling and preaching in the new settlements of Ohio. He remarks: "Both on Sabbath and week days, my congregations, for a new settlement, are large. A number of churches, I suspect, will shortly be constituted. At Cole, Heaton, and Butterfield settlements, arrangements have been made for the organization of Baptist churches. I have visited one settlement called Mayon, where there appears some prospect of a reformation. When I first visited the place, the people appeared very careless, and much given to vain amusements. In about two weeks afterward I visited the place again, and several appeared to feel the burden of sin and guilt. One very respectable citizen of the place, has professed a hope in Christ. I baptized him a few Sabbaths ago. Another person, who was a profane swearer, has lately desisted from this evil practice. What the event will be concerning him, I cannot say. But I can truly say, that my own heart has been refreshed by this missionary tour.

Rev Jacob Drake has devoted three months to missionary labour in the same State. He spent the greatest part of his time in Huron. Although he complains of the low state of religion in this county, yet he says the people embrace with thankfulness every opportunity of hearing the gospel. In his first tour, Mr. Drake preached thirty-five times, attended the ordination of one deacon, and the formation of one Female Missionary Mite Society, called Townsend in Huron county, the funds of which are intended to be placed at the disposal of the Bap. Miss. Soc. of Mass. On his second excursion, he preached in several counties in the north east part of Ohio. His labours were acceptable, and in some places, there was the appearance of a work of God.

STATES BORDERING ON THE MISSISSIPPI RIVER.

Rev. John M. Peck has been employed as a missionary for several years, in the States of Illinois and Missouri. As his letters relate to an interesting part of the country, and shew that his efforts have been attended with great success, we shall, for the gratification of the Society, make large extracts from them.

Extracts from the Letters of Rev. J. M. Peck.

May 7, 1823.

Dear Brother,

My services have been directed principally to St. Louis, Belville, the vicinity of my residence, and the marine settlement. In Belville, I have crowded and attentive auditories, and there are indications of a highly encouraging character. Some professors are revived; several young persons have expressed a hope in pardoning mercy; and several more are inquiring after the way of salvation. Three were baptized last Lord's day.

Some time ago, I preached repeatedly in the settlement alluded to, and on one occasion gave out a

special appointment for the youth. The season was unusually solemn, and at least two females were under serious concern for the salvation of their souls. As I was prevented from following up my labours, I feared all the favourable signs would pass away like the morning cloud and early dew. But I now find the sentiment of our much loved poet has been realized:

“ Though seed lie buried long in dust,
It sha'nt deceive their hope;
The precious grain can ne'er be lost,
For grace insures the crop.”

The seed was indeed sown, and lay long buried, but its vital principle was not extinct. These same persons have been the first to experience a hope of pardoning mercy, and have been the means of awakening the attention of other youth. They now declare their first convictions never entirely left them. Should these prospects continue, I shall devote a considerable portion of my time to this region.

July 25, 1823.

Rev. and dear Brother,

I have baptized four persons since I last addressed you. For about eighteen months past, one of these has given very convincing proof of the power and reality of a gracious change. She formerly was a *sinner*, living in pleasure, without hope and without God in the world. She had given herself no restraint in the course of the ungodly. Her mother was a pious, exemplary member of a Baptist church, who brought up her children in the nurture and admonition of the Lord; but this daughter disappointed all her hopes. Her latter days were spent in mourning, and her pillow at night was wet with the tears of maternal grief, for a child who had wandered from a father's house and a mother's care. The ways of God are inscrutable. The prayers of the mother ceased, but did not remain unanswered. She was called home. The daugh-

ter remained a stranger to virtue still longer. In the winter following she attended a religious meeting. It was the monthly concert. Thousands were then praying for the conversion of sinners. My discourse was on prayer. All were exhorted to pray. The wicked was directed to “forsake his way, and the unrighteous man his thoughts, and call upon God.” Her heart, hitherto impervious to divine truth, and callous to a mother's tears, now felt and acknowledged the influence of the Holy Spirit. She was slain by the law. Attempting to pray after her return from the meeting, the idea passed her mind that she was too vile a sinner to pray. God would not hear her. She had disregarded the prayers of a pious mother. These thoughts filled her with despair. The agony that overwhelmed her soul was inexpressible. One night, while in this distracted state of mind, a clear and glorious view of the gospel method of salvation was opened to her. An infinite fulness appeared in Christ; infinite ability to save the lost. The character of God appeared infinitely amiable, and his law which condemned her, pure and holy. Her soul melted at the view, her tears flowed copiously, and her heart was filled with such joy and rapture, that she burst into shouts of praise. From the time of her first conviction to the present, she has given evidence of being a consistent Christian. — She appears meek, humble, submissive under afflictions, jealous of her own heart; and the advancement she has made in a knowledge of the doctrines of God our Saviour has been rapid. I am not without hopes, that the church is about to enjoy the addition of several others.

In Bonhomine, and the settlements adjacent, the prospects are very encouraging. On my last visit, I baptized one person, and found fourteen others under conviction, although some of these were indulg-

ing some glimmerings of hope. The Lord is evidently at work there.

August 29, 1823.

Rev. and dear Brother,

It may afford some interest to your Society, to receive the following abstract of a tour along the settlements east of the Illinois River.

On the 20th inst. I rode to a settlement on Indian Creek, where three years ago, the natives of the forest roamed unmolested. Here I found a pious deacon and his family, with whom I had been acquainted in Kentucky. He has long been a zealous and active promoter of Bible and Mission Societies. A Sunday school has been formed in this settlement which is flourishing. Having preached in the day time, and made an appointment for the evening, I found a number of children present, to whom I particularly adapted my discourse, and was heard with great attention. The Baptist church in this settlement was constituted last year of seventeen members, but they have since increased to forty-three. Of this number, nine have been received recently by baptism. It is a pleasant time amongst them, and the work of the Lord prospers. The Sunday school has eighteen children, who commit hymns and portions of scripture to memory.

Nothing in my route afforded me more pleasure, than to find the spirit of missions prevailing and increasing throughout this region. A number of pious brethren and sisters are scattered through the settlements, who have brought the sacred flame with them into this land. Here I found females who were amongst the founders of Mite Societies, and who had formerly contributed the avails of their own industry, and engaged in praying circles for the spread of the gospel. But they are now far away from their native land, where gospel privileges are but seldom enjoyed. To see and hear a missionary under

their present circumstances, was to them an unexpected joy. With flowing tears they took my hand; with the most grateful expressions they dwelt on the kindness of the Missionary Society in regarding this field; and declared their willingness and intention to renew their charitable endeavours where their lot is cast.

Before the Association which I had attended in this settlement had closed, I found the work of the Lord had commenced. Sinners were in distress; one person had obtained a hope of forgiveness, and the people generally, were anxious to attend on the ministry of the word. By taking up a map of this country, it will be found that a vast field lies on both sides of where I live, "already white for the harvest." Thirty miles west of St. Louis is Bonhomme settlement, where God is pouring out his Spirit, and not a solitary Baptist preacher except myself, ever visits there. A line of settlements extending 120 miles north, are crying for help, and yet there is not a sufficiency of preachers in that quarter, to afford one sabbath in the month for a settlement. Two counties lie west of the Illinois River, on the military tract, and not a solitary preacher there. If some of our brethren from the north, would emigrate here, they would find an extensive field of usefulness before them. A young man of talents and piety might do well in school teaching, and there are many persons who would contribute towards his support.

In addition to my other efforts, I board a young preacher of good talents, who is pursuing his studies under my direction. He is useful, zealous, and active. I hope he will be successful in his calling.

Nov. 14, 1823.

Rev. and dear Brother,

Sep. 23. I set off on a second tour through the counties up the

Illinois River. One week was spent at Carrelton, and in that vicinity. I was incessantly employed in preaching, attending conference meetings, and visiting from house to house, amongst all classes of people, and apparently much good was done. A very unusual attention to preaching was manifested, a number were soon found to be under deep convictions of their sinful state, and one had been baptized who was brought to a knowledge of the truth when I preached there on my last visit. My usual method in visiting, is to converse with every individual of the family. I endeavour to awaken serious impressions, and give such advice as appears suitable to each case; after which, I engage in prayer with as many of the family as are together.

The following sabbath was spent on Indian Creek, at the sabbath school mentioned in my last letter. I conversed individually with most of the children, and finally preached to them, their parents and others being present. It was a solemn and affecting time. Four of the scholars were under serious concern for the salvation of their souls. The answers given to such questions as I proposed to them, were rational and scriptural, and evinced that they had treasured up sound doctrine. On my former visit, I had preached to the children from Prov. viii. 17. I purposely did not mention the verse, but only the words. Upon inquiry, I ascertained that every one present had found it, and one little girl had committed the whole chapter. It was that discourse which the Holy Spirit saw fit, in conjunction with other means, to impress upon the consciences of these youth.

Dec. 31, 1823.

Rev. and dear Sir,

In pursuing my missionary labours, it has been an important object with me, to enlist as many others into this service as circum-

stances would admit. To effect this I have ranged over a much wider field, and kept my eye upon a greater number of objects, than would have been useful had I aimed merely for the immediate success of my own labours. It affords me satisfaction to state, that the advantages of this course are now apparent. A part of my former field in Missouri, and particularly the church in Bouhomme, is now partially supplied by the labours of brother Holmes, whom I have formerly mentioned as a student. By another arrangement, partly effected by my instrumentality, a valuable brother of the name of Williams is enabled to devote much of his time in Franklin county, and the adjacent settlements. Latterly I have taken some steps to enable a venerable father in the gospel, of the name of Sweet, to travel some portion of his time in the upper counties of Illinois, and I hope to provide means for another minister to perform itinerant service.

Having long known that multitudes of families in this country are destitute of the scriptures, and having deeply felt the importance of active measures for a wider circulation of the Bible, I procured from the Missouri Bible Society, a quantity of Bibles and Testaments. These, with a large assortment of missionary pamphlets and tracts, have been distributed in the upper counties of this state. My object was to convey intelligence of the successful efforts now making to promote religion among men. The effects have been gratifying. At Carrelton and Edwardsville, I have been happily instrumental of forming Bible Societies. I have also made arrangements in Morgan county, for the formation of a Bible Society in February next. In five schools I have succeeded in introducing the Testament as a class book.

The friends in Boston might render an important service to the

cause, by supplying me with old numbers of the Magazine, Missionary Reports, Sermons, or Tracts for gratuitous distribution.

With sincerity of soul I can say, there is no pursuit that affords such exquisite satisfaction, as activity and success in measures to promote the gospel. I might dwell upon the difficulties attendant upon an itinerant life, such as absence from home, exposure to sickness, storms, cold, mud, swimming rivers, privations, and not unfrequently rough fare: but these are trifles, not worthy one moment's anxious concern. To live and labour for Him, who died for the redemption of man, is the highest honour, which a sinner ought to seek in this transitory life.

Feb. 3, 1824.

Rev. and dear Brother,

The first sabbath in January, I spent in St. Louis. More than usual seriousness exists among the coloured people. I baptized three, and others are waiting to submit to this ordinance. I have lately visited most of the churches in the Missouri Association, and found a readiness among the people to subscribe to the support of the gospel. During my route, I succeeded in raising ninety dollars, (a part of it being produce) to aid the plan proposed in a former letter. I likewise made arrangements with bro. Williams to ride and preach constantly for the current year. The circuit over which he will travel, is about 160 miles in circumference, in which there is no other Baptist preacher.

My mind is often deeply impressed with the thought, that I am labouring for future generations; and that the principles inculcated, and the habits introduced in the Baptist society in this country, will last for ages. Under what high and weighty responsibility should every professor, and particularly every preacher act, who lays the foundation in a new country! It

will now be my object to establish Bible societies in each county, and Sunday schools in each principal village and settlement. To these will be added, as circumstances may admit, the very useful institutions of Bible classes for youth.

March 1, 1824.

Rev. and dear Brother,

A sermon I delivered at Edwardsville, at the execution of a criminal, with that solemn event, was the means of awakening one person who has since obtained a hope. He wishes to be baptized. Four or five other persons are seriously impressed with what they then saw and heard. These and some other circumstances will induce me to devote some of my time to that place.

April 1, 1824.

Dear Brother,

I continue to be occupied in promoting that cause for which the Saviour bled and died. In addition to a journey to Bonhomme, and St. Charles in Missouri, where I spent a week, my time has been occupied in Edwardsville, Rockspring, Belville, and St. Louis. At the latter place, I expect to baptize some candidates next sabbath. In Edwardsville, some individuals, and two of high rank in society, are in a state of earnest inquiry, "What shall we do to be saved?" The conversion and execution of the unfortunate criminal mentioned in my last, has left a salutary impression on the public mind, and circumstances indicate that it will be extremely proper for me, to labour for some time in Edwardsville and its vicinity.

In a former letter, I intimated my intention to establish Bible societies and Sunday schools, to which may be added, Bible classes for the study of the sacred oracles. I have attended on two occasions with a Bible class of females in Edwardsville. They are going through the

Bible in course, with the help of McDowell's Questions.

April 7. I would inform you, that by this day's mail, I have received an appointment as Agent for the American Bible Society, for four months, to form auxiliary societies, &c. in Missouri, Illinois, and the adjacent parts. This, with an agency from the Board of Missions for the Baptist Convention, will occupy more than half of my time the current year.

HAYTI.

The communications of Rev. Thomas Paul, concerning his labours in Hayti, have already been published. It only remains for us to express our conviction, that could a person be found, possessing suitable ministerial qualifications, and a competent knowledge of the French language, the prospects of usefulness on that island are very encouraging.

A ministering brother who is now there, makes in a letter, the following remarks: "I believe a large majority of this people are friendly to the introduction of the protestant religion. They are anxious to hear what the American father has to say about le bon Dieu. From the short acquaintance I have had, I am satisfied that a knowledge of the French tongue is an indispensable pre-requisite to a minister of the gospel here. I believe, if Mr. Paul had been able to preach in the language of this country, his congregation would not have been less than ten hundred or fifteen hundred hearers. Hundreds enter the door, and tarry a short time, and when they find that they can derive no instruction from what is said, they go out with countenances expressing deep regret, that they do not understand the speaker."

If there be any place where missionaries are needed, it is here. The number of inhabitants, their moral and religious condition, their

desire to hear the word of life, and their lamentations over the departure of brother Paul, are so many indications that a teacher suitably qualified, might, with the blessing of God, expect to do much good.

The following ministers have also been appointed as missionaries, for the periods of time severally affixed to their names.

	Months.
Benjamin Oviatt, - - -	3
A. Judson, - - -	3
Edward Tucker, - - -	5
Samuel West, - - -	3
Benah N. Leach, - - -	6
John Spaulding, - - -	3
Augustus Bolles, - - -	3

AID TO CHURCHES.

The Board have also made appropriations to some churches, which were either newly formed, or in a feeble state. And they have the satisfaction of knowing, that they have, by these means, rendered essential service to the cause of Christ. In this department of charity, however, they would proceed with caution. They have with pleasure assisted societies, who gave evidence of their strenuous exertions to assist themselves. But they cannot feel it their duty to afford help, where professors of religion are culpably negligent, as it respects the support of the gospel.

CAREY STATION.

At a special meeting of the Board, held in Boston on the 19th of April last, personal communications were made by the Rev. Isaac M'Coy, concerning the destitute situation of the mission establishment under his care, at the Carey station. Having given such information concerning the nature of his labours, and the expenses of that mission, as the Board required; it was voted unanimously, that two hundred dollars be appropriated from our funds, to the aforesaid object.

AMERICAN BAPTIST MAGAZINE.

The Trustees feel a pleasure in believing, that the American Baptist Magazine has contributed to keep alive a missionary spirit in our land. It has been the object of its Editors, not to make it a channel for angry and unprofitable controversy, but for the diffusion of a spirit, favourable to practical and experimental religion. Although the number circulated is not so great as we could wish, yet still the subscribers are sufficiently numerous to encourage the Board in the publication of this work. We are happy in stating, that five hundred dollars will be added this year to the missionary funds, being profits from the Magazine. The Board after making it a subject of deliberation, have concluded that there will be a greater prospect of promoting the cause of missions through the instrumentality of the Magazine, by its more frequent publication. It may therefore be expected, that at the commencement of a

new volume, which will be on the first of January next, "The American Baptist Magazine" will be issued monthly. We entreat that ministers and others would use their influence in promoting the circulation of a work, which has hitherto contributed largely to the support of missionaries within the United States. With a little attention to this subject, it is believed that twice the number of subscribers might be obtained.

AUXILIARY SOCIETIES.

During the past year, several of our missionaries have assisted in the organization of societies auxiliary to this. Every such instance is a cause of thankfulness. It will enlarge our means of doing good, and it will be productive of happy consequences to those, who in this way combine their efforts with ours, in extending a knowledge of the common salvation.

In behalf of the Trustees,

DANIEL SHARP, Sec'y.

ADDRESS TO THE BAPTIST CHURCHES ON A STATE CONVENTION.

CIRCULAR.



TO EACH AND EVERY BAPTIST CHURCH
OF CHRIST IN THE STATE OF
MASSACHUSETTS.

Dearly beloved Brethren,

At a meeting held in Boston, May 26, 1824, composed of Brethren from the Warren, Boston, Worcester, Sturbridge, and Old Colony Associations, the draft of the following Constitution was read, unanimously approved, and it was resolved, that after being revised by a committee, it be sent for consideration to every church in the Commonwealth. It was also resolved, that, provided three Associations agree to adopt it, the first

meeting be held on the last Wednesday of October, in the First Baptist Meeting-House in Boston.

Some of the advantages we hope to derive from such an union of those who hold one Lord, one faith, one baptism, we think will be the following :

1. It will render us universally better acquainted with each other, and thus multiply the bonds of Christian affection.

2. It will enable us to afford substantial assistance to destitute churches in the Commonwealth.

3. It will enable us to act with more system and effect in carrying on the concerns of foreign and domestick missions.

4. It will enable us to do more to furnish our younger brethren, whom God has called to the ministry, with the means of education.

5. It will enable us to unite with our brethren in other States in general efforts to promote the cause of Christ in connexion with our own denomination. Conventions are formed and forming in Connecticut, Vermont, Maine, New-Hampshire, and New-York, also in several of the Southern States. We are desirous not to be behind them in any good work.

We sincerely hope that you will take up this subject in church-meeting, and deliberate upon it, as soon as may be; and if you approve of it, authorize your Delegates in Association to go forward in taking measures for forming a Convention on principles such as those we have presented to you.

Yours in the bonds of the Gospel,

THOMAS BALDWIN,
LUCIUS BOLLES,
N. W. WILLIAMS,
JONATHAN GOING,
F. WAYLAND, JR. } *Committee.*

The only object of this Convention being to promote the cause of Christ, in connexion with the Baptist denomination in the State of Massachusetts, by means of affording greater facilities for concert and co-operation, it may be proper to state, that we utterly disclaim all power and all intention to interfere in any respect with the internal concerns of any church whatever, or in any question which may arise between different churches; and it is to be understood that no recommendation of this Convention, which shall in any manner infringe this fundamental principle shall be considered in the smallest degree obligatory.

The manner in which it is proposed to effect a general union of our churches and associations will

be seen by the following draft of a
CONSTITUTION.

ARTICLE I.

This Convention shall be known by the name of "The Baptist Convention of the State of Massachusetts."

ARTICLE II. *Of Members.*

1. This Convention shall be composed of Delegates, chosen by the several Associations in Massachusetts, in such manner as each Association shall prescribe.

2. The number of Delegates which each Association may send to the Convention, shall be in the proportion of one Delegate to every five churches.

3. Every member, before taking his seat, shall produce the certificate of his election as a Delegate, signed by the Clerk of the Association.

ARTICLE III. *Of Officers.*

The Officers of this Convention shall be a Moderator, a Clerk, and a Treasurer, together with such others as the future business shall render necessary.

ARTICLE IV. *Of the Moderator.*

1. The Moderator shall be chosen annually, by ballot.

2. It shall be the duty of the Moderator to preside at all meetings of the Convention; and to appoint all committees, whose appointment is not otherwise provided for.

3. He shall have power to call special meetings of the Convention, upon the request of ten members.

ARTICLE V. *Of the Treasurer.*

1. The Treasurer shall be elected by ballot, once in three years; and shall be a member in full standing in some Baptist church belonging to an Association united with this Convention.

2. The Treasurer shall keep in trust all monies belonging to the Convention, and shall pay none of

them out, but upon an order signed by persons hereinafter to be named.

3. Before entering upon the duties of his office, the Treasurer shall give bonds in the amount of dollars for the true and faithful discharge of his duties.

ARTICLE VI. *Of the Clerk.*

1. The Clerk shall be elected once in three years, by ballot.

2. It shall be the duty of the Clerk to keep a record of all the doings of the Convention, in a book provided for that purpose; to conduct the correspondence; to superintend the printing of the Minutes; and to notify all the meetings.

ARTICLE VII. *Of Business.*

The annual meeting of the Convention shall be opened by a sermon, preached by a person appointed the preceding year.

The business of the Convention shall be divided into Statistical, Charitable, and Miscellaneous.

ARTICLE VIII. *Of Statistical Business.*

1. It shall be the duty of the Delegates from each Association to present to the Convention, a full and correct list of all the churches belonging to the Association which they represent. This list shall specify the number of churches and of members at present; the numbers added, dismissed, excluded and deceased, since the last meeting; the number of licentiates, and the number of destitute churches, belonging to the Association; together with such information as the Convention may from time to time request.

2. The whole or such part as the Convention shall direct of the information thus communicated shall be printed in the minutes of their annual proceedings, and a copy sent to every Baptist church in the Commonwealth.

3. The expense of printing the minutes shall be taken on an order from the Moderator from the treasury of the Convention.

4. The evening of the first day of the meeting of the Convention shall be exclusively devoted to a free publick conference, in which the Delegates from each Association shall give an account of the state of religion in the Association to which they belong, together with any other information they may possess relating to the general prosperity of the church of Christ.

ARTICLE IX. *Of Religious Charities.*

1. These shall consist of Missionary, Education, and such other religious charities as this Convention may at any future time approve.

2. Every church or society, desirous to contribute towards the extension of the religion of Jesus Christ, by means of this Convention, may forward its funds to the Treasurer of its own Association, stating what proportion is to be devoted to each several object.

3. The Treasurer of each Association shall, at such stated times as the Convention may direct, forward these several contributions to the Treasurer of the State Convention, specifying the sums received from each church or society, and the objects to which they are to be appropriated.

4. The Treasurer shall keep the accounts of each charity in a separate and distinct book; and all his books shall at all times be open to the inspection of any member of any church connected with the Convention.

5. For conducting the business of these several charities, the Convention shall have power to appoint distinct Boards of Direction, or to make such arrangements with those Boards at present existing, as may best subserve the designs of the contributors.

6. No money shall be paid out of the Treasury for any of these objects of charity, unless by a vote of the Board, to whose direction such object shall have been committed by the Convention.

7. A report of the doings in full of each Board, the persons employed, the persons assisted, together with the report of the Treasurer, shall be presented to the Convention on the second day of every annual meeting.

ARTICLE X. *Of Miscellaneous Business.*

Of Correspondence.—It shall be in the power of this Convention, to correspond by letter or Delegates, or both, with other similar Conventions in other States.

Of a General Convention.—Whenever a General Convention, formed from State Conventions throughout the United States, shall be formed, or designed, it shall be in the power of this Convention to send Del-

egates to meet in such Convention, and to instruct them to enter into any arrangements to promote the interests of religion, not inconsistent with this Constitution, nor with the general declaration on which it is founded.

Of Alterations.—If any amendment, addition or alteration to this Constitution be proposed, it shall first be presented to the Convention in writing, at an annual meeting, and be printed in the Minutes for that year, and sent to every Association for consideration; and it shall not be adopted, unless approved by three-fourths of the Associations composing the Convention.

Foreign Missionary Intelligence.

AMERICAN BAPTIST MISSION.

BURMAH.

EXTRACT OF A LETTER FROM REV.
A. JUDSON, JR. TO THE REV. DR.
BALDWIN, DATED

Rangoon, Dec. 7, 1823.

Rev. and dear Sir,

I had the inexpressible happiness of welcoming Mrs. Judson once more to the shores of Burmah, on the 5th inst. We are now on the eve of departure for Ava.

My last letter from brother Price mentions, that the king has inquired, many times, about my delay, and the queen has expressed a strong desire to see Mrs. Judson, in her foreign dress. We sincerely hope, that her majesty's curiosity will not be confined to dress.

Mr. and Mrs. Wade appear in fine health and spirits, and I am heartily rejoiced at their arrival, just at the present time.

None scarcely of the letters from America by the Bengal have reach-

ed me. The ship in which they were forwarded from Calcutta to this port, being supposed to be lost off the coast. My last from you, therefore, is Oct. 18, 1822; and previous to Mrs. Judson's arrival, I had not heard from her for nearly fourteen months.

I enclose the translation of a letter from Moug Shwa-ba, which has been lying by me some time, for want of a good opportunity of conveyance. He received Mrs. Baldwin's present to-day, and directly obliged me to write out a translation of the note accompanying it, and was highly gratified with both.

The appearance of this short letter, renders it unnecessary to say, that I write in haste, occasioned by the state of our affairs, in prospect of immediate removal; and have only time to add, that I remain

Most affectionately yours,

A. JUDSON, JUN.

TRANSLATION OF A LETTER, WRITTEN BY MOUNG SHWA-BA, TO REV. DR. BALDWIN.

MOUNG SHWA-BA, an inhabitant of Rangoon, a town of Burmah, one who adheres to the religion of Christ, and has been baptized, who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom and power and glory of God, affectionately addresses the great teacher BALDWIN, a superintendent of missionary affairs in the city of Boston, of America.

Beloved elder Brother,

THOUGH in the present state, the places of our residence are very far apart, and we have never met, yet by means of letters, and of the words of teacher Yoodthan, who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—him, in loving whom we cannot tire, and in praising whom we can find no end, and shall be adorned with those ornaments, which the Lord will dispense to us out of the heavenly treasure house, that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced, that I cannot conceal my sins from the Lord who sees and knows all things; and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion and self exaltation.

And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die forever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet foment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink

and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently, derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother in law, who say, 'We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words.' However, their false religion is the religion of death. 'The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

In this country of Burmah, are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, MOUNG SHWA-BA, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher BALDWIN, who lives in Boston, America.

N. B Translated from the Burman original, Sept. 23, 1823.

A. JUDSON, jr.

EXTRACT OF A LETTER FROM MRS. JONES, DATED

Calcutta, Jan. 22, 1824.

My dear and much respected Pastor,

I HAD not the gratification and pleasure of seeing Mr. and Mrs. Wade, while they were in Calcutta. On account of my own health, and our little Emily's, I was induced to accompany Mr. Jones to the Sand Heads for three months, and it was at this time of absence from home, that they arrived in India. I should have been delighted to have had them for guests, had I been at home. All our missionary friends who saw them, and became acquainted with them, speak well of them. Mrs. Wade must, I think, have been a lovely woman, or people would not have been so generally pleased with her. I trust they will both live to be useful to the benighted Burmans.

You will, I am sure, be sorry to hear that our dear sister Rowe, formerly Mrs. White, has been called to experience deep affliction, in the death of her beloved husband. She has been in Calcutta for a short time, but has returned to her station again, with the hope of being useful in native female schools. She had at first concluded to return to America, but was persuaded by friends not to go. She appears to enjoy the comforts and supports of the gospel of Christ, in her afflicted circumstances.

Very affectionately and respectfully,

ELIZA H. JONES.

ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER FROM REV. JOHN LAWSON, TO ONE OF THE EDITORS.

Calcutta, Jan. 24, 1824.

Rev. and dear Sir,

HAVING this moment heard that a vessel is about to sail for America, I avail myself of the opportunity it affords me of sending a packet of letters from Rangoon.

You will be happy to learn, that the agitation between the English and Burman governments seems to have subsided, and I trust the missionaries will be kept in "perfect peace." The last letter I received from Mr. Judson, informs me that Dr. Price is in great favour at court, and that he and Mrs. Judson were to begin their journey to Ava in a day or two.

I am yours, very sincerely,

JOHN LAWSON.



EXTRACT OF A LETTER FROM MRS. COLMAN, TO A FEMALE FRIEND AT LYNN, MASS.

Doorgapore, Jan. 21, 1824.

My dear Mrs. B.

AFTER the recent expression of affectionate kindness which I have received from you, it would be a violation of feeling, were I to suffer the present opportunity of forwarding letters to America, to pass without sending you a few lines. Please to accept my grateful thanks for the valuable present which you had the goodness to send by Mrs. Judson. It will give you pleasure to hear, that herself and dear missionary associates arrived in Bengal as early as the 19th of October, and that they were all in good health. They embarked for Rangoon on the 16th of November. At that time, there were disturbances between this and the Burman government, which it was supposed by some, would terminate in open war. We therefore felt exceedingly anxious about our beloved friends, but are happy to learn, by a recent arrival from Rangoon, that they reached that place in safety. The difficulties are, apparently, settled.

Many, my dear Mrs. B. are the changes through which I have been called to pass, since my visit to your friendly abode in Lynn. I have been convinced from experi-

ence, that the present is a state of trial; that there is here no permanent rest. I have, however, abundant reason for gratitude, that my life, through bodily and peculiar mental sufferings, has been preserved, and that so much mercy has been manifested towards me in the dealings of a kind Providence. My health, at present, is quite good, and my time is occupied in the superintendence of Bengalee female schools; an employment which I find greatly conduces to the restoration of my happiness.

You will, perhaps, be gratified with some account of what is doing in this place, in the way of native female education. I therefore send you the last Report of the Calcutta Female Juvenile Society. At its date, there were six schools. My present number is ten, and that of scholars receiving instruction in them, about 200. Besides the schools which it is my pleasing duty to superintend, several have been established in or near Calcutta, under the patronage of the Church Missionary Society. Indeed, great exertions for the promotion of Hindoo female education are, as you will perceive by the accompanying Report, now making in different parts of Hindoostan. The inveterate prejudice which has existed in the minds of the natives against this desirable object is, in a measure, removed, and many of them even encourage the formation of female schools. Still, however, they do not consider them of sufficient importance to contribute any thing towards their support. Considerable aid has been afforded by the European part of the population of the country, but their subscriptions do but little towards defraying the regular expenses of the schools. Their promotion, therefore, at present, is principally dependent on the liberality of friends in Christian countries. Should any, my dear Mrs. B. among your circle feel disposed to aid so inter-

esting and important an object, their contributions would be thankfully received. And if at any time it should be convenient to send a small collection of sewing needles, thread, &c. for the use of the schools, it would be an acceptable favour.

I enclose a specimen of my Hindoo pupil's penmanship, and needle work.

Yours with affectionate respect,

ELIZABETH W. COLMAN.



EXTRACT OF A LETTER FROM MRS. COLMAN, TO A FRIEND IN SALEM, DATED

Doorgapore, Jan. 23, 1824.

My dear Mrs. B.

THE pleasant visit which I enjoyed at your house, previous to my embarkation for India, has caused me often to think of you, and your dear family, with feelings of esteem and affection. It would give me great pleasure to write you a long letter by this opportunity, but the time which Mr. E. fixed for the deliverance of packets to him, has already expired. I must therefore be brief.

I send the last Report of the "Calcutta Female Juvenile Society," by which you will perceive, that my present employment is that of superintending native schools. I have abundant reason for gratitude, my dear Mrs. B. that my life through scenes of deep distress, has been preserved; that much consolation has been afforded; and a way opened for me to fill up my time, in a manner pleasant to myself, and useful, I hope, to some of the degraded heathen of my own sex among the Hindoos. You will see that, at the date of the accompanying Report, the number of schools supported by the "Calcutta Female Juvenile Society," or as it is now designated, the "Female Branch of the Bengal Christian School Society," was six. The present number

is ten, and that of scholars receiving instruction in them, about 200.

The school which bears the name of the town where you reside, is in a prosperous state. Five of those who are attached to it, can read, and do any easy work put into their hands; can spell with great readiness, and are beginning to commit to memory a religious dialogue. The improvement of one little girl, about nine years of age, gives me particular satisfaction. She is able to read with fluency a geography, published by the "Calcutta School Book Society," and any work put into her hand; has committed to memory several pages of the Bengalee dictionary, and is able to give the meaning of the words with much promptness. Needle-work is now taught in this school, though at present not to much extent. I enclose you a specimen of it, and also of penmanship from the Salem school.

I have had two or three opportunities of seeing Mr. E. He informed me that Salem was his place of residence. He spent an afternoon at the missionary station, which is occupied by Mr. Eustace Carey, of whose family I now have the happiness to be a member. He was also present at an examination of my schools, which occurred on the 19th of December, appeared much interested, and said he should endeavour to collect something among his American friends towards their support. I hope his attempts will prove successful. Although the European part of the population of this country have liberally aided the cause of Hindoo female education, yet their contributions do but little towards defraying the regular expenses of the schools. Their promotion is, at present, principally dependent on the beneficence of friends in Christian countries. I need not add, dear Mrs. B. that it would be esteemed a favour, if among your Salem friends, any thing could conveniently be collect-

ed towards meliorating the moral condition of these degraded Hindoo females. Let me also entreat your prayers, that the efforts of all who are engaged in the promotion of this desirable object, may meet with a divine blessing.

I have recently enjoyed the pleasure of seeing our dear country woman, Mrs. Rowe. She was bereaved of her partner in October last, and left with six children, five of whom accompanied her to Cal-

cutta. She spent several days in the habitation where I am now writing. Her health, I am sorry to say, seems much impaired. Her mind, however, is greatly supported, and her affliction borne with Christian submission. She left the three eldest children, sons, and has returned with her two lovely twin-daughters, to the station at Digah.

Yours with much esteem and affection,

ELIZABETH W. COLMAN.

Religious Intelligence.

ANNUAL MEETING OF THE BAPTIST
MISSIONARY SOCIETY OF
MASSACHUSETTS.
Twenty-Second Anniversary.

THIS Society met for the transaction of its annual business on Wednesday morning, May 26, at half past 8 o'clock, at the Second Baptist Meeting-House. The Report of the Secretary was read by the Rev. F. Wayland, jun. It contained a very satisfactory narration of the operations of the Society in the past year, and of the blessing which had followed the labours of the missionaries, in the destitute portions of our country where they had published the gospel. In many places, they were welcomed with the most lively tokens of gratitude, and their message of mercy received with joy. The labours of Rev. J. M. Peck, in our western country, were greatly useful, as were those of several others.

After the reading of the Report, the Rev. Mr. Going moved that it be accepted, and that it be published in the American Baptist Magazine. His motion was seconded by the Rev. Henry Jackson, and passed unanimously.

The Treasurer's account was then read, as audited by the committee. 487 dollars were in the

Treasury, besides 500 dollars profits which had been realized in the past year from the publication of the American Baptist Magazine. This makes the valuable amount of 3000 dollars which has accrued from the new series. After the reading of the Treasurer's account, Mr. Loring moved that it be accepted, and published in the Magazine. The Rev. Mr. Cookson seconded this motion, which was passed.

The Rev. Dr. Chapin, Professor of Divinity in the College at Waterville, moved a vote of thanks to the Officers and Trustees of this Society for their faithful services in the past year, and also to those societies and individuals which had contributed to its funds. The Rev. George Evans seconded this motion.

After the unanimous acceptance of this motion, the following persons were chosen officers for the ensuing year:—

Rev. THOMAS BALDWIN, D. D. *President*,
" JOSEPH GRAFTON, *Vice-President*.
" DANIEL SHARP, *Secretary*.
Mr. ENSIGN LINCOLN, *Treasurer*.

TRUSTEES.

Rev. E. Williams,
L. Bolles,
N. W. Williams,
S. Gano,
C. Train.
B. Jacobs,
F. Wayland, jr.
G. F. Davis,

Rev. C. O. Kimball,
E. Nelson, jr.
Henry Jackson,
Abiel Fisher, jr.
Dea. Heman Lincoln.
Levi Farwell,
James Loring.

The President being absent on account of ill health, the Vice-President delivered an affectionate address; exhorting his junior brethren, as the fathers were resigning their labours for God on earth, to be faithful in the promotion of the work which they had commenced.

The Rev. Elisha Williams made the concluding prayer.

In the evening, the Rev. N. W. Williams delivered the annual sermon before the Missionary Society, from Rom. i. 14, 15. 'I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise; so, as much as in me is, I am ready to preach the gospel to you who are at Rome also.'

[*Christian Watchman.*]



EVANGELICAL TRACT SOCIETY.

On Tuesday, the 26th of May, the Evangelical Tract Society held its annual meeting in Boston. The following Report of the Secretary, was read and accepted.

THE return of the anniversaries of benevolent Institutions, will always be hailed with pleasure by the Christian community, as an opportunity is presented for united counsels, and mutual encouragements, and concentrated efforts, which diffuse a happy influence through society, and produce an increased activity in doing good. The Committee of the Evangelical Tract Society are gratified again to meet the members at this annual meeting, and to report the progress and prospects of the Society, of which, however, only a very brief statement will be made.

Since the last meeting, 66,000 Tracts have been printed, and 77,400 have been issued from the depository. Several agencies have been established for the sale of Tracts, which will in future be opening new channels for their circulation; and it is contemplated to increase the number of agents.

The favourable opinion of the public, as to the utility of circulating Tracts, is daily gaining strength, from an experience of the benefits which have resulted to the cause of truth from efforts already made; and we may anticipate an annual increase of patronage, and of pecuniary resources.

We have the pleasure to state, that a very considerable addition of life members has been received the last year. In numerous instances, churches or benevolent societies have constituted their ministers life members, by which the funds and influence of the Society have been much increased; and it is hoped that the other churches will adopt the same measure.

The Committee would here repeat a suggestion formerly presented, to increase the funds, viz. that where individual churches or societies fix on any particular Tract, which they are desirous to bring into circulation, they should present a donation sufficient to print an edition, from the proceeds of which the Society would be enabled ever after, to keep such Tract in print, and thus thousands of individuals in future generations, might continue to derive benefit from the donation, when the pious donors shall have entered into their rest.

As the prospects of the Society are enlarging, and legacies may be anticipated, it was conceived to be important, to procure an Act of Incorporation, for the more safe and convenient management of its concerns. For this purpose, an application was made to the General Court, at their last session, and an Act procured, a copy of which will be laid before you.

That the means of usefulness may continue to be multiplied in this Society, and their Tracts be diffused, and produce saving effects in all parts of our land, is the prayer of the Committee.

E. LINCOLN, Sec'y.

The Treasurer's Report was presented, by which it appeared, that a balance remained on hand the last year, of 858,98

Contributions and subscriptions since the last annual meeting, as previously published in the Magazine, - - - - 322,93
 =
 \$1181,91

Paid Lincoln & Edmands for printing Tracts, - - 799,19
 Paid for collecting subscriptions, - - - - 64
 Balance on hand, - - - 382,08
 =
 \$1181,91

Voted, That the thanks of the Society be presented to the Churches, Societies, and individuals, who have by life memberships, subscriptions, or in other ways, aided the funds of the Society.

Chose the following persons for Officers the ensuing year.

THOMAS BALDWIN, *President*.
 HEMAN LINCOLN, *Treasurer*.
 E. LINCOLN, *Secretary*.

COMMITTEE.

Joseph Grafton,		N. W. Williams,
Daniel Sharp,		Bela Jacobs,
Lucius Bolles,		Francis Wayland, jr.
E. Nelson,		Joseph Torrey.
Levi Farwell,		

An appropriate and interesting Discourse was delivered before the Society in the evening, at Rev. Mr. Sharp's place of worship, by Rev. Charles O. Kimball, and a collection taken for the benefit of the Society.

The Treasurer acknowledges the receipt of the following sums for the Evangelical Tract Society.

May 26, 1824.
 From Females in the Beverly Baptist Church and Society, to constitute their Pastor, Rev. N. W. Williams, a life member, - 10,00
 From ladies in the Bap. Ch. and Soc. in Lynn, to constitute their Pastor, Rev. E. Nelson, jr. a life member, - 10,00
 From ladies of the Bap. Soc. in Cambridge, to constitute their Pastor, Rev. Bela Jacobs, a life member, - 10,00
 From Abel Parker, Esq. Jaffery, N. H. a life member, - 10,00
 =
 \$40,00

MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

THE Boston Baptist Association, having recommended that contributions be taken, in all the churches, in the month of August, to aid the funds of the Massachusetts Baptist Education Society, the attention of the churches, and of the friends of religion generally, is earnestly invited to this interesting object.

Arguments to prove the great importance of giving liberal advantages of education to our young ministers, are deemed unnecessary. At this enlightened period, every enlarged, and pious, and benevolent mind, must feel impressed with the numerous and weighty motives, which urge to increased and persevering efforts for attaining the object. Many venerable men, who have long successfully ministered to the churches, being advanced in years, will soon leave their flocks destitute; many churches are now vacant, and are anxiously looking for supplies; new Baptist churches are rising in every section of our country, who need skilful shepherds to lead them; and the extensive missionary fields, white for the harvest, call aloud for additional labourers. While our citizens at large, are emulous to prepare the rising generation to fill with ability the various stations to which they shall be called, Christians must feel a peculiar solicitude, that religious teachers should possess advantages correspondent to the advancing state of society. Many pious youth, whose convictions of duty impel them to the ministry, are unable to furnish the means for acquiring an education, and therefore need the friendly aid of others.

The Massachusetts Baptist Education Society, has now under its patronage, between twenty and thirty young men, preparing for the Christian ministry; and others are constantly presenting, who exhibit pleasing prospects of future use-

fulness. The Treasurer is now in advance 500 dollars, and the Society looks with confidence to the churches, to furnish the means necessary to prosecute with effect, the great objects they have in view.

While prayers are offered to the Lord of the harvest, to thrust forth labourers, a duty is to be performed in furnishing their minds for the work. It is therefore hoped, that all the churches will take up collections for the object, the present season; that the Auxiliary Societies will increase their efforts; and that many individuals will cheerfully present their benevolent offerings.



Eighth Anniversary of the

AMERICAN BIBLE SOCIETY.

ON Thursday, May 13, 1824, was held at the City Hotel, New-York, the eighth anniversary of the American Bible Society.

The Hon. John Jay, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. Matthew Clarkson, senior Vice-President, who was supported by John Bolton, Esq. the Hon. De Witt Clinton, and Richard Varick, Esq. Vice-Presidents.

Among the persons convened, the Society had the satisfaction of seeing His Excellency the Governor of the State of New-York, the Judges of the Supreme Court of the State, a large number of Clergymen of different denominations, and other gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 65th chapter of Isaiah, by the Rev. John Armstrong, of the Episcopal Church, late Chaplain of the British settlement at Honduras.

The Treasurer, William W. Woolsey, Esq. read the Report of the Committee who audited his accounts, by which it appeared, that

The net receipts for the Year have been \$41,008 44
The expenditures for the Year, . . . 43,108 87

Parts of the Annual Report were then read by the Rev. Dr. S. S. Woodhull, Secretary for Domestic Correspondence, from which it appeared that the issues of Bibles and Testaments within the year, were 31,590 Bibles, and 28,849 Testaments, making with those issued in former years, 309,062 copies of the Scriptures.

REVIVALS OF RELIGION.



EXTRACT OF A LETTER TO ONE OF
THE EDITORS, DATED

Plattsburgh, N. Y. March 31, 1823.

Dear Brother,

A LITTLE Church was fellowshipped in this place about the 20th of May last, and it was my lot to be present, and preach on the occasion. I thought I discovered some omens of a reformation. The next day I preached again, and baptized a man, who was advanced in years, and respected in society. I appointed to visit them again in June, but disappointed them by means of bodily infirmity. A great concourse of people assembled; the brethren felt weak, but endeavoured to wait on God. Nothing special took place, however, until after the intermission, when the cloud of divine blessings seemed suddenly to break upon them. While the brethren were fervent in spirit, serving the Lord, a number of backsliders were specially wrought upon, and the power of the Lord was present to heal them. A number of careless sinners were pricked in the heart, and the language of each was, 'What must I do to be saved?' and being pointed to the Lamb of God, they soon found peace in believing. That day is said by the oldest Christians there, to be the most remarkable of any they ever saw. When the brethren told me the news, I told them I was glad for their sakes that I was not there, that they might see more clearly that it is God's arm alone which bringeth salvation.

Elder Amos Chase of Italy has often been with them and baptized. He has recently removed into Gorham, to administer to the church of Gorham and Middlesex.

I have been with my family in Plattsburgh, about five weeks. Meetings are still well attended. The present number of the church is about seventy-five,

and the prospect is, that there will be some gleanings of the vintage yet gathered in, although the work seems to be much abated. We are in a new country, and people generally poor, but they have erected a comfortable log meeting-house, well lighted, and a fire-place for their accommodation in the winter.

I have removed to this place at the special and unanimous request of the church. How long it will be my lot to tarry with them, is known best to the great Shepherd. I am sensible that to be useful amongst them, I need the divine aid. Pray for us, that the word of the Lord may have free course, and be glorified.

The good work has recently begun in Poultney, a town adjoining. I understand between thirty and forty have been baptized, and the work is still progressing. May it still spread until the whole earth shall be filled with his glory.

Yours in gospel bonds,

NEHEMIAH LAMB.



EXTRACT OF A LETTER TO ONE OF
THE EDITORS, DATED

Northampton, N. Y. Sept. 2, 1823.

Dear Sir,

In 1802, I moved into this town, and it was then literally and spiritually a wilderness; though there were some professors of different orders, but no church constituted in the place. I attended to my ministerial labours with the people, and in less than one year, there was quite an attention to the word. In 1803, I was ordained, and was immediately called to baptize, and continued preaching and baptizing, until I had baptized thirty-three, before there was a church constituted, which took place in 1804. At this time, the little band consisted of more than sixty members, spread over a wide region of several towns. Since that time, we have enjoyed a good degree of union, and a gradual increase of members.

In the latter part of 1821, it pleased the Lord to begin to arrest sinners' consciences, in several neighbourhoods. In 1822, the attention became so universal, that there were not preachers enough of all denominations to satisfy the calls of the people. In the course of this year, we thought best that the church in Northampton and Edinburgh, should become two churches. So, by, and with the ad-

vice of a council, we set off sixty members as a Baptist Church in Edinburgh, and they obtained brother Jonathan Wade to settle with them as their preacher and pastor; but God soon shewed them he had destined him for a foreign land. But the removal of brother Wade has not stopped the good work; God knows how to accomplish his own purposes.

In August past, I have buried twelve in baptism, and there are yet some new cases of conviction and conversion. May the good work continue and spread, till all shall know the Lord.

The means which the Lord has been pleased to bless have been various; in the summers of 1821 and 1822, there was a very mortal disease among us. The dysentery prevailed, which took away many, which was sanctified to the awakening of a number. Prayer and conference meetings, also appeared to receive the divine approbation. The preaching of the gospel was sent home with power on some poor perishing sinners, so that they trembled at the word.

In the autumn of 1822, I went into an obscure neighbourhood, consisting of but thirteen families, and while I preached to them concerning the axe being laid at the root of the trees, the people appeared to feel the weight of truth. I dismissed the meeting, and started to leave them, but was soon called back to converse with them. I tarried some time; fervent prayer was offered up once and again, for weeping sinners, by their request, and left them deeply affected. One young woman was brought into gospel liberty before she slept. I repeated my visits, and found the work prevailing. On the evening of new year's day, I met with them, and while I attended to the subject of the *fruitless fig tree*, four young people of one family wept for an hour without intermission. The next morning I called on them; they requested prayers, and while prayer was offered to the Lord, they kneeled, and some of them were greatly affected. The Lord cut his work short with some of them, for in twenty-four hours after their minds became seriously impressed, they were brought to praise God for pardoned sin. Truly we may say, "What hath God wrought." Since the work began, there have been added to the Baptist church in Northampton by baptism fifty-one, in Edinburgh eleven, and a number in Providence; in all about seventy, and I should say the Presbyterians and Methodists have shared about an equal number each. In the above

named neighbourhood, I have baptized twenty, and it has taken almost all who are old enough to be conscious of sin, and they are persevering and keeping up meetings weekly. Baptist preachers are scarce in this region. I have to administer the ordinances to three churches.

There is one Presbyterian minister in the place, and a number of Methodist and Unitarian preachers. Pray for us, that the Lord would send us more preachers after his own heart.

A. SEAMANS.

Obituary.

REV. CLARK KENDRICK.

EXTRACT FROM A FUNERAL SERMON, BY REV. NATHANIEL KENDRICK, D.D.

REV. CLARK KENDRICK, at the age of twenty-two, made a profession of religion in Hanover, New-Hampshire, where he had lived much of his time from infancy. The year following, he went to Salem, N. Y. and there opened a school in Rev. Obed Warren's Society. Here these servants of Christ formed their first acquaintance with each other, which ever remained a source of reciprocal pleasure. He continued in Salem upwards of two years, during which time, he commenced preaching in the fellowship of Mr. Warren's church. Soon after, he received a call from the Baptist church in Poultney, Vt. where he settled for life. Although he had been brought up at manual labour until about twenty years of age, when he lost his health, yet from his application to books after he commenced school-keeping, and the assistance which he received from his friends in Salem, he entered upon the ministry with enlightened views of the work.

His first performances indicated more than ordinary pulpit talents, and excited expectations, that God intended him for much usefulness in the kingdom of his grace. The church and society over which he settled, rose from obscurity—became large and respectable—built them an elegant house for worship—and were favoured with seasons of refreshing from the divine presence. As he advanced in years, the sphere of his usefulness was enlarged, and the services he rendered the ministry, and the churches in that region of country, will long be held in grateful remembrance. He was also much interested in the cause of missions. In addition to his efforts to promote

Missionary Societies, he performed several extensive tours among the destitute of his own State—on the frontiers of New-York—and in the province of Upper Canada. For several of the last years of his life, he manifested much anxiety for the improvement of the rising ministry. A society for this purpose was formed in Vermont, which he served as President. They adopted a resolution to establish a Theological School, for the gratuitous education of indigent young men, having the gift of God to preach, as soon as adequate funds could be obtained. He acted as agent for the society in raising funds, until he became convinced that one Institution for several States, well endowed, would be preferable to several small ones; and upon the first proposal, he was ready to relinquish the design of having one in his own State, in favour of the one established in this place. Independent of local views, or any ambition to lead the public mind, he made the general good of the Redeemer's kingdom the end of his action. The practical results of combining the New-York and Vermont Education Societies, in all respects equalled his anticipations, and afforded him the most entire satisfaction. The last two years of his life he acted as General Agent for that section of country, superintending the concerns of the society, as far as the impaired state of his health would admit. He had an affection of the head, which more or less attended him for several years, and at times interrupted his public labours, without wholly terminating them, until a few days before his death. His disorder occasionally produced great depression of spirits, and occasioned a confusion of thought, which rendered it extremely difficult for him to pursue the illustration of subjects, which at other times were perfectly familiar. His mind

was naturally vivid—his memory tenacious—and his judgment penetrating. His pulpit talents were seldom equalled by any, whose opportunities for an education had not been more liberal. His familiar acquaintance with the Scriptures, and remarkable aptitude for applying them on all occasions, gave light and solidity to his public discourses—weight and enlargement to his prayers—and often animated his conversation. He was cheerful and enlightening at the fire-side—solemn and devout at the family altar—affectionate and familiar in his pastoral visits—and skilful in conducting the concerns of the church. He *buried* most of his flock in the likeness of the Saviour's death, and led numbers of them to the end of their hope, where he resigned them to the Shepherd and Bishop of souls. A number of his congregation died in youth; on which occasions, he improved these afflicting providences, for the benefit of those who remained. He left several of his funeral discourses in print, which, together with others impressed upon the tables of the heart, will be preserved in lasting remembrance. He retired from his public labours about three weeks previous to his death, with little expectations of ever resuming them. His friends, however, saw nothing immediately alarming in his case, until the Wednesday evening before his departure; when, another harbinging of death, gave him a paralytic shock, and placed him beyond every prospect of recovery. He was engaged for some time in prayer, and like his divine Master before his passion, had strong crying and tears. He prayed for himself, his family, his church and people: and for the building up of Christ's kingdom in the world. He closed by saying, "The prayers of David the son of Jesse are ended." Like Jacob, when he was dying, he called his family before him, and addressed them for the last time. They were all present but the lad who is here; and he too was remembered. His mind was then drawn from the concerns of earth, and for the last day or two of his life, was intensely fixed on the other world, waiting for the coming of his Lord. Having laboured about twenty-five years in the ministry, and "endured as seeing Him who is invisible," he finished his course with joy, in the forty-ninth year of his age.

His companion is bereaved of her richest blessing in life—his children, of the guide of their youth—society and the church of God, one of their brightest ornaments. His son, who is present,

just apprised of this bereaving providence, and suffering the anguish of a wounded spirit, has a distinct claim upon our sympathies, and upon our prayers.

It was not until your dear Father had passed the scene of his last sufferings, and his body consigned to the grave, that you had any intimations of his approaching death. Remote from your surviving parent, and the rest of the family, you have to meet the shock of this bereaving providence, which has rendered you fatherless. You have, from the morning of life, to make your way through the changes of this ruined world, to the grave, and to the bar of God, without any further assistance from him, who has hitherto watched over you with much care and tenderness.

It is a mystery in the government of divine providence, which we must wait to see explained at the Judgment Day, that a life *so dear* and important to you—to his family—his people—and the general interests of Zion, should be so soon taken away. You will not, however, infer from this, that God is wanting in wisdom, in goodness, or in kindness to his creatures. He will ultimately manifest his glory in all his ways to the children of men; and even this most afflicting death will be made to promote the glory of God, and the good of them that love him—You are taught the uncertainty of all earthly enjoyments, and the short duration of human life. You are reminded by this providence of the importance of placing your hope and trust in God.—You have no longer a father on earth; but if you have one in heaven, you will be provided for in time and eternity.—"A Father of the fatherless, and a judge of the widows, is God in his holy habitation." In him "the fatherless findeth mercy." Remember, therefore, your Creator, and acknowledge him in all your ways, and he will hold up your goings, and guide you through the changes of time, to a better world. You have the loving kindness of the Saviour exemplified in the life and death of your Father, who "endured as seeing Him who is invisible." Although his prayers for you are ended, yet Jesus Christ is a *living* Advocate with the Father, for all who come unto God by him. May it please God to sanctify this bereaving providence to you, and make you an heir of his grace, to "that inheritance, which is incorruptible, and undefiled, and that fadeth not away."

While the bow of the covenant and cloud of glory, have manifestly appeared round about this Institution, the removal

of two of its patrons and pillars, has mingled our cup with weeping.* Little did we suspect at our last annual meeting, when their coming to us was like the coming of Titus, that it was for the last time. Little did we suspect that those dear servants, whom the Lord had made strong for himself, and for us, were so soon to be taken away. But God, who has made the death of his own Son a blessing to millions, can sanctify the death of these servants of his, to our good, and the promotion of the great objects of his kingdom, in which they were engaged. May their spirits live in their successors; and the labour of their hands, which God was pleased to prosper, be continued until the head-stone of the building shall be brought, "with shoutings, crying grace, grace, unto it." "To that throne, before which they have gone to bow down and worship, we are called to make supplication, that we may be strengthened with might in the inner man, and endure as seeing Him who is invisible."

It is undoubtedly apparent to this school, that never before, has it been overshadowed with such a cloud of darkness. The breach which death has made in the superintending department, will long be felt and deplored. From this, however, we do not infer, that God is arranging the operations of his providence to defeat the objects of this institution; but rather that he has chosen it in the furnace of affliction, and will control its means and its movements, in a manner the best calculated to promote his kingdom in the world. As the fathers leave the field, its cultivation will devolve upon you; and those Institutions which they have undertaken, will soon be consigned to your hands. You are raised up at an eventful period, when Zion is breaking forth, and becoming a praise in the earth. God is laying the beams of her chambers in the waters, and preparing the isles for his law. He is bringing home to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. He is marshalling his hosts to extend the triumphs of the cross through the world; to accomplish for his kingdom, by a short work, all that is vast in prediction, and all that is glorious in promise. God, however, has not taken his people from the furnace, nor placed his public servants beyond the reach of trials, temptations, and afflictions. You are entering upon the field, where the Prince of peace, and the powers of darkness, with

all the resources of both worlds, are engaged in conflict with each other. How you will endure we know not. If you take the whole armour of God, you will stand, and come off conquerors, and more than conquerors, through the grace of Him who hath loved you.

But if you attempt this warfare at your own charges, and in your own strength, you will utterly fail. Unaided by the divine Spirit, amidst the sparks of your own kindling, you will darken counsel by words without knowledge, and make shipwreck of faith. May you avoid a disaster so fatal to yourselves, and to those who follow you, and "endure, as seeing Him who is invisible."—"In all things approving yourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold ye live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." May God fill you with the fruits of the Spirit—strengthen you to do his will—and at last present you unrepensible in his sight, through our Lord Jesus Christ, to whom be glory and dominion forever. Amen.



MRS. POLLY FULLER.

DIED at Ludlow, Mass. March 11, 1824, Mrs. POLLY FULLER, wife of Mr. Elijah Fuller, aged 39 years.

She was the daughter of Mr. Leonard and Mrs. Mary Miller of Ludlow. In her younger years, she was often impressed with a sense of her sins; but nothing very remarkable occurred in her life, until after her marriage. At the birth of her first child, she was deeply convinced of her ruined condition by nature, and was constrained to implore the mercy of God, through the Redeemer of lost men. Shortly afterwards, she obtained hope of an interest in the merits of Christ; which has since appeared, from her exemplary life and joyful death, to have been well founded. About fifteen years before her death, she united with the Baptist Church, in West-Springfield,

* Rev. Obed Warren died a few weeks before Mr. Kendrick.

under the pastoral care of Elder Thomas Rand. Since that time, it has ever appeared to be her object, to live a life of strict devotedness to God.

She was attacked, a number of years ago, with a consumptive disorder, which, several times, brought her very low, previous to the last year of her life. Throughout the whole of her illness, she exhibited much patience, and submission to the holy will of God. The doctrines of Scripture were her constant delight and support. She loved those truths, which exalt the grace of God, and humble the sinner in the dust.

During the latter part of 1823, it became manifest to her, that she could not long survive. As she drew near the grave, her prospects of glory brightened. She now conversed with her children and other friends, with great freedom, charging them not to mourn for her, but to prepare for death. For a few days before her decease, she was much affected, in thinking of the value of the souls of perishing sinners, and entreated them to seek an interest in Christ, telling them what support religion afforded her, on a dying bed. A friend, one day, coming in to see her, while they were viewing her swollen feet she remarked, "This looks like death;" and expressed much satisfaction, at the symptoms of her dissolution. She said, that dying was going home, and that she expected to sit down in the kingdom of God, with Abraham, Isaac and Jacob, and many of her dear friends, with whom she had gone to the house of God in company, and had often taken sweet counsel.

The day preceding that on which she died, she was able to converse to the astonishment of those who visited her. She expressed great love to such as she thought to be Christians; telling them, that if she had no hope, she should be ready to call to the mountains and rocks to fall on her; but that now, she could cheerfully shake hands with death. There was, on her countenance, an expression of the heavenly state of her mind, which cannot soon be forgotten. It reminded us of the face of Moses when he came down from the mount. She addressed two of her brothers who came in to see her, in a most solemn manner, urging them to be engaged in the cause of religion. She also called her husband to her bed side, most affectionately en-

treating him, to be faithful to his own soul and to the souls of others. She exhorted her Christian friends to go from house to house, and warn sinners "to flee from the wrath to come," telling them, that a Saviour is freely offered them. In her great distress she often desired her friends to sing, and joined with them in that delightful employment. At times, she was afraid her patience would fail, having "a desire to depart, and to be with Christ;" but she would say, under her pain, God is good; God is just. Her confidence in the Redeemer was firm and unshaken, to the last. When she was dying, she wanted to join with her friends in prayer; which being performed, she wished to hear them sing, for the last time. Accordingly, the 66th Hymn of the second Book of Watts, was sung, beginning, "There is a land of pure delight." When in the agonies of death, she requested to be raised up; but finding no relief, asked to lie down again, repeating the words, God is good; God is just.

A large circle of friends stood around her dying bed, deeply affected to witness the solemn scene. O may it never be forgotten by them! About 3 o'clock in the afternoon, her spirit was released from its earthly tabernacle; and as we have much reason to believe, winged its flight to the realms of eternal day, to join those who are redeemed from the earth: leaving a husband and five children, to mourn their irreparable loss. But her friends felt as though they could say, the will of the Lord be done. "Precious in the sight of the Lord, is the death of his saints."

"They die in Jesus, and are blest;
How kind their slumbers are!
From sufferings and from sins releas'd,
And freed from every snare."

Her funeral was attended at the Meeting house, by a large number of friends and acquaintance; and a discourse was delivered, by the Rev. Mr. Wright, from Heb. iv. 9. "There remaineth, therefore, a rest to the people of God."



DIED at Philadelphia, Rev. HENRY HOLCOMB, D.D. Pastor of the First Baptist Church in that city, aged 62.

DR. CAREY.

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The following notice of this distinguished Missionary and Minister of Christ, has just come to hand. It is from the London Bap. Mag. for May.

MANY of our readers, we doubt not, perused, with grateful joy, the statement inserted in our number for March, from the pen of the excellent Dr. Carey, of the continued good health with which he had been favoured. It has pleased God, however, since that letter was written, to visit his servant with an affliction, which brought his life for a season into imminent danger, and from the effects of which it is feared he will never fully recover. The illness to which we allude, was brought on by an accident. In the month of October last, as the Doctor was stepping out of a boat at Calcutta, which our readers will recollect lies on the opposite side of the river from Serampore, he fell and received a local injury, which terminated in fever. Some further particulars are contained in the following account from the Doctor's nephew, Mr. Eustace Carey; and though the letter containing it was not intended for publication, we feel that the general esteem in which the eminent individual referred to is held throughout the Christian church, demands its insertion in our pages. It is dated, Nov. 20, 1823.

“You will be much pained to hear of the severe illness of my beloved uncle. A fall which occasioned a violent contusion in one of the principal ligaments which hold the thigh bone in the socket, was the means of bringing on the fever, from which no one expected his recovery. But God mercifully heard prayer on his behalf. Three or four medical gentlemen were daily intent about his case, amongst whom was his old scientific friend, Dr. Wallich of the Company's Gardens. My Lord and Lady Amherst also were constant in the most affectionate inquiries, and sent over their own private surgeon, Dr. Abel, a very kind man, so that no aid was wanting. He is convalescent, but very weak,—

goes with crutches, and, we fear, will never again be very strong. However, his spirit is unbroken. ‘God,’ he says, ‘will continue me in this world, as long as he has any thing for me to do; and why should I wish to live longer?’ A few days since, I had a most pleasing interview with him, and was much delighted with his discourse. So free from all anxiety as to his spiritual state, and yet so simple and so self abased; ‘I have none of that joyful experience some speak of; all I plead for is mercy. I soar no higher. When I am dead, I wish no one to say a word about me, in my praise. All my life has been sin, full of sin.—Whosoever preaches my funeral sermon, I had made choice of these words:—‘Be merciful unto me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin,’ &c. Tears gushing from his eyes while repeating over and over again the above expressions. He appears to be more lovely and venerable than ever. Never, perhaps, was such general and affectionate interest excited about an individual, of comparatively private character, as was entertained by all classes during his illness. The public papers daily contained a notice respecting him, forwarded, I believe, by Dr. Wallich.”

We are gratified to be able to add, that a letter, dated seven days later than the preceding, informs us that “Dr. Carey is still mending.” It is impossible, however, to avoid the conclusion, however afflicting it may be, that this eminent servant of God is approaching the period, in which he shall have accomplished the work given him to do, and enter upon the nobler engagements of a better world. O that, in mercy to the church and the world, a double portion of his spirit may be poured out upon many; and that the cause of the gospel in India, weakened as it is by the removals of some, and growing infirmities of others, who have been engaged in it, may receive a speedy accession of men, whose hearts God has touched with the right motives, and furnished with the necessary qualifications for service therein!

ANNUAL ACCOUNT OF THE TREASURER OF THE BAPTIST
MISSIONARY SOCIETY OF MASSACHUSETTS.

THE BAPTIST MISS. SOC. OF MASS.

In Account with E. Lincoln, Treasurer.....Dr.

1823.		
May 29.	To Cash paid for preaching to the church at Marblehead, - -	25,00
	do. Rev. William Hubbard, for missionary labours at the Vineyard, -	27,44
	do. to the Secretary, for postage, -	6,64
	do. Rev. Benj. C. Grafton, for missionary labours at the Vineyard, -	20,00
	do. Mr. Benjamin Willard, for services in collecting subscribers to the Magazine, organizing auxiliary societies, &c. - -	65,00
	do. Rev. Henry Kendall, for missionary labours in Maine, - -	16,00
31.	do. Rev. Thomas Paul, on his mission to Hayti, - - - -	125,00
June 17.	do. Rev. Jesse Hartwell, for his missionary services, - - -	58,46
24.	do. Rev. Thomas Rand, for services, -	14,55
	do. Rev. Benjamin Buck, for labours in Maine, - - - -	52,38
	do. Rev. Samuel Churchill, for labours in State of New-York, -	25,00
	do. Rev. Benjamin Oviatt, for missionary services, - - - -	46,13
	do. Rev. Henry Kendall, Maine, -	6,50
26.	do. Rev. Jesse Coburn, - - - -	30,25
30.	do. paid Attorney for services, -	5,00
July 3.	do. Rev. Richard Scott, for services in the British provinces, - -	62,54
	do. Rev. Oliver Alford, - - - -	65,00
Aug. 2.	do. Church at Marblehead, - - -	25,00
	do. Rev. Allen Hough, - - - -	50,00
	do. paid for preaching at Amesbury, -	25,00
Sept. 1.	do. Rev. G. Robinson, - - - -	49,75
9.	do. Rev. J. M. Peck, for labours in Missouri, - - - - -	67,00
19.	do. for preaching to Plymouth church, - - - - -	18,75
22.	do. Rev. Wm. Bentley, for missionary labours, - - - - -	11,00
Oct. 7.	do. Rev. Asa Averill, for services, -	115,00
	do. Rev. Emory Osgood, - - - -	22,85
17.	do. Rev. S. Abbott, - - - - -	58,16
20.	do. to the President of the Society, for postage, - - - - -	8,69
31.	do. Rev. John Ide, - - - - -	67,29
	do. Rev. Henry Kendall, Maine, -	40,00
Nov. 13.	do. paid for eight Shares in the Columbian Bank, - - - - -	824,00
27.	do. paid for preaching to Marblehead Church, - - - - -	25,00
28.	do. do. Amesbury Church, - - - -	25,00
Dec. 3.	do. do. Abington Church, - - - -	50,00
1824.		
Jan. 9.	do. paid Rev. E. Tucker, for missionary labours, - - - -	100,00
	do. for postage, - - - - -	37

15.	To Cash paid Rev. Mr. West, for missionary labours, in Rhode Island, - - - - -	30,00
20.	do. transferred to Foreign Treasury, received by mistake, - -	5,00
22.	do. Rev. J. M. Peck, for labours in Missouri, - - - - -	61,00
Feb. 14.	do. Rev. Thomas Paul, on his mission to Hayti, - - - - -	75,00
16.	do. do. for passage home, - - - -	40,00
March 1.	do. Marblehead Ch. for preaching, -	25,00
8.	do. Rev. J. M. Peck, - - - - -	2,50
	do. for preaching at Amesbury Ch. -	25,00
	do. Rev. Wm. Throop, for services, -	65,00
16.	do. for preaching at Plymouth Ch. -	37,50
April 15.	do. Rev. Benjamin Willard, - - -	61,84
	do. paid the Treasurer of For. Miss. collected by Benj. Willard, -	2,00
16.	do. Rev. Joshua Eveleth, for missionary labours in Maine, - -	65,00
	do. postage of letter, - - - - -	25
17.	do. Rev. Solomon Goodale, for his services, - - - - -	38,67
22.	do. paid Rev. Mr. M'Coy, to aid the mission at Carey station, -	200,00
	do. paid Rev. Mr. West, missionary in the state of Rhode Island, -	35,00
May 13.	do. for advertising annual meeting, -	75
	do. for postage, - - - - -	12
		3003,39
May 20.	To balance to new account, - - -	487,53
		<u>\$3490,92</u>

CONTRA.....Cr.

1823.		
May 24.	By balance on hand, - - - - -	880,87
	By donations, snscriptions, and interest on stock and notes, at various dates, previous to May 20, 1824, - - - - -	1810,05
	By cash, payment of Mr. Newman's note, - - - - -	800,00
	E. LINCOLN, Treas. - - - - -	<u>\$3490,92</u>

Boston, May 24, 1824.

We have examined the within account, and find it correctly cast, and well vouched.
The balance of Cash on hand is - - - - 487,53
Securities and notes, - - - - - 3251,48
3739,01
Bank Stock for translation of the Scriptures, 1080,00
Cash for do. - - - - - 232,81
\$5051,82

JAMES LORING, }
HEMAN LINCOLN, } Committee.

N. B. The amounts contributed to the missionaries, are deducted from their bills on settlement.

Amounts received by the Treasurer of the Baptist Miss. Soc. of Mass. since the last statement in the Magazine.

1824.	Cash of Mr. Brown, - - -	1,00
May.	do. Capt. W. Lapham, - - -	2,00
	do. Rev. H. Jackson, - - -	1,00
	do. Mr. Gair, miss. box, - - -	3,70
24.	do. Bap. Fem. Mite Soc. Edgartown,	6,63
	do. do. do. Tisbury, - - -	13,24
26.	do. 2d Bap. Ch. & Soc. Boston, -	62,31
	do. 3d do. do. - - -	45,65
	do. Roxbury Bap. Ch. & Soc. col- lected at prayer meeting, - - -	6,37
	do. Cambridge Bap. Ch. & Soc. viz.	
	Bela Jacobs, - - -	2,00
	Levi Farwell, - - -	10,00
	William Brown, - - -	5,00
	James Hovey, - - -	1,00
	William Hovey, - - -	1,00
	Ebenezer Hovey, - - -	1,00
	David Coolidge, - - -	1,00
	Thomas Griggs, - - -	3,00
	Prudence Farwell, - - -	10,00
	Elijah Corey, - - -	15,00
	Nathan Russel, - - -	1,00
	Collection, - - -	20,23
	Missionary box in vestry, - - -	16,83
	do. friend to missions, - - -	87,06
	do. from Rev. C. O. Kimball, his subscription, 1823, - - -	5,00
	do. Rev. Benjamin Putnam, - - -	1,00
	" " J. Torrey, - - -	1,00
	" " J. Barnaby, - - -	1,00
	" " Joel Briggs, - - -	1,00
	" " G. F. Davis, - - -	1,00
	" " A. Fisher, jr. - - -	1,00
	" " C. O. Kimball, - - -	1,00
	" " J. Grafton, - - -	1,00
	" " Joseph Elliot, - - -	1,00
	do. a friend to missions, - - -	1,00
	do. Benjamin Kent, - - -	1,00
	do. Rev. Isaac Kimball, - - -	1,00
	do. Rev. Benj. C. Grafton, - - -	1,00
	do. collection after missionary ser- mon, Boston, - - -	35,26
June 8.	do. James Loring, - - -	5,00
	do. from agents of the American Baptist Mag. one year's profits, -	500,00
12.	do. Interest on Stock, - - -	25,00
	do. from Bap. Ch. & Soc. in Salem,	51,87
		8864,11

BEQUEST.

EXTRACT OF A LETTER FROM MRS.
HANNAH PAGE, TO THE REV. DR.
BALDWIN, DATED

Haverhill, N. H. May 1, 1824.

Rev. and dear Sir,

I ONCE more presume to make you the medium of my communication, by transmitting fifty dollars, which is a bequest from my dear departed husband to the foreign missions, to be appropriated in that manner which shall be thought most important and useful.

Mr. Page departed this life the fifteenth of Oct. last; he had been afflicted with a cancer about eighteen months, which terminated his life in his eighty-third year. He manifested great resignation to the will of God, and I trust he has entered into the joy of his Lord.

I have been made to drink of the bitter cup repeatedly, but it has been sweetened with divine mercy, so that I can say of the Lord, he doth all things well. Goodness and mercy have followed me all my days.

Permit me to subscribe myself, your friend and sister in the gospel,

HANNAH PAGE.

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BOSTON, June 28, 1824.

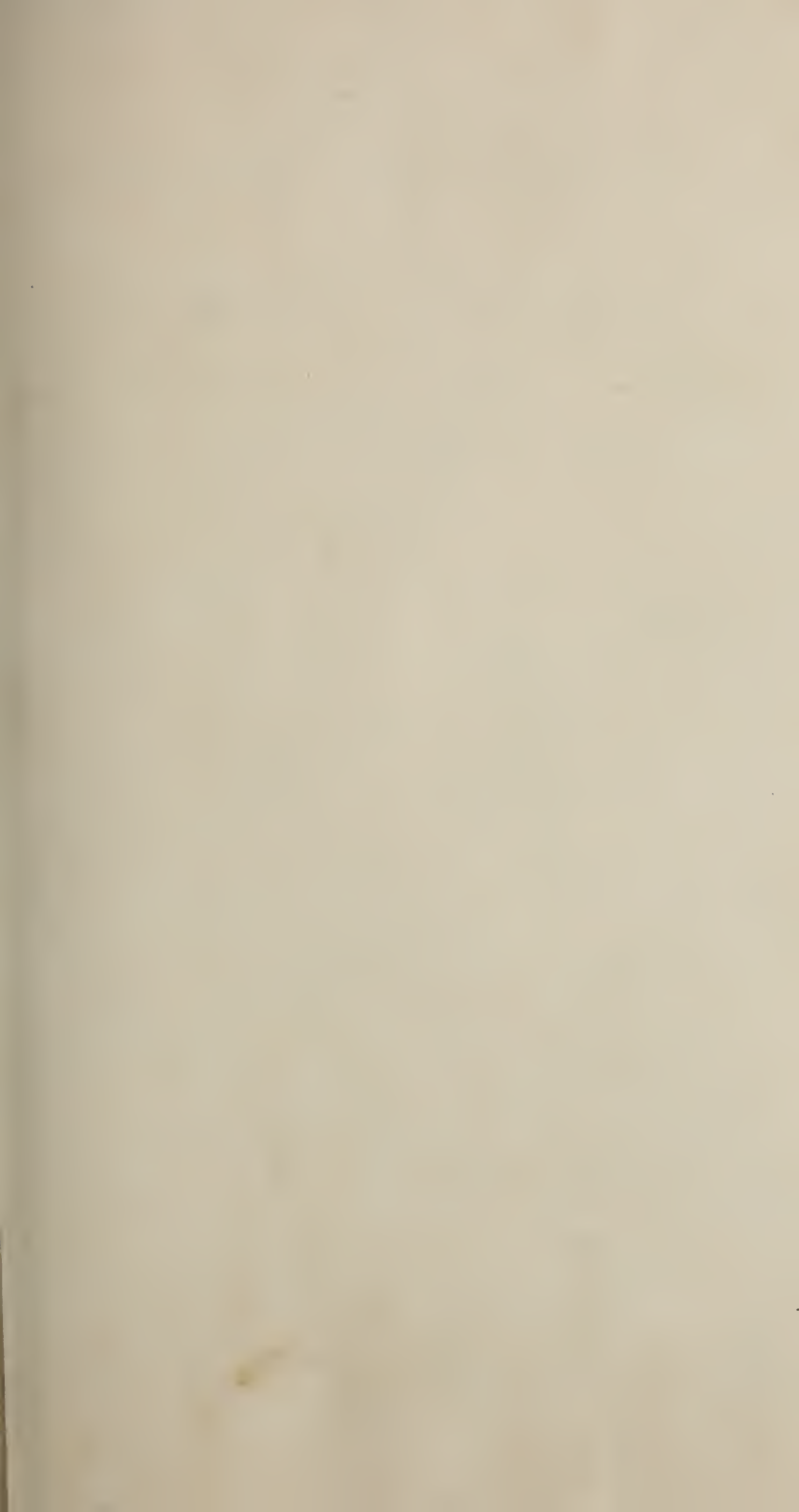
Mr. James Loring,
*Treasurer of the Boston Baptist }
Foreign Mission Society. }*

The twenty-five dollars which I forwarded to you in my letter of December 25, 1823, for the education of Burman Females, was contributed by the First Baptist Church and Society in Haverhill, and should have been so stated in my letter. The said amount was sent to me by Miss Mary S. Kimball, for the Society of which you are the Treasurer.

H. CARLETON.

Perhaps our readers may inquire, why no accounts from our Missionaries who sailed from this port on the 20th of June last has been published? The reason is, we have had no communication from them. To satisfy those who inquire, with regard to this distressing disappointment, we can only say, the probability is, they have written to many of their friends, and put their letters on board the *Edward Newton*, which was expected to arrive in America before any other ship from India. But God in his mysterious providence, has not permitted that ship to reach our shores. Whether by some disaster she is detained on the way, or whether she is foundered in the ocean, we know not. We still hope she is safe, and may yet arrive. It will be seen by some of the previous letters, that our Missionaries arrived in Calcutta about the middle of October last, and on the 5th of December in Rangoon.

Ed'rs.





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